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HISTORY OF INDIAN MEDICINE



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HISTORY OF INDIAN MEDICINE

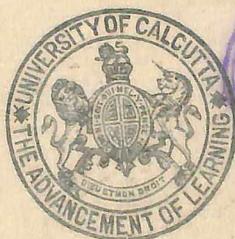
Containing Notices, Biographical and Bibliographical, of the
Āyurvedic Physicians and their Works on Medicine

From the Earliest Ages to the Present Time

By

GIRINDRANĀTH MUKHOPĀDHYĀYA, BHISAGĀCĀRYA
B.A., M.D., F.A.S.B.

Griffith Prize Essay for 1911
VOL. II



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DEDICATED
TO
THE MEMORY OF MY BROTHER
MR. SATYENDRANĀTH MUKERJEE
MEDICAL PRACTITIONER
WHOSE UNSELFISH DEVOTION TO SCIENCE AND
TO THE NEEDS OF THE POOR AND HELP-
LESS CAUSED HIS UNTIMELY DEATH
IN THE DISCHARGE OF HIS
DUTIES TO A POOR
PATIENT



WORKS BY THE AUTHOR

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4. The History of Indian Medicine containing
Notices, Biographical and Bibliographi-
cal, of the Āyurvedic Physicians and
their Works on Medicine. Griffith
Prize Essay for 1911. In six volumes
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a Foreward by Sir Asutosh Mookerjee,
Kt., C.S.I., M.A., D.L., D.Sc., etc.,
Vice-Chancellor, Calcutta University.
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PREFACE

A considerable lapse of time has occurred since the publication of the first volume and the second volume of History of Indian Medicine is now submitted to the public. In arranging the scheme and determining the scope of this work, certain points demanded consideration and it has by no means been easy to arrive at a decision regarding them. A History of Medicine would not be complete if the account of the Sages who promulgated the science did not find a place here. Medical science in ancient times was a subject of study which all learned men, sages, and kings learnt for the benefit of the human race.

In this volume the consideration of the pre-historic period—the account of the gods and sages who took part in the development of the healing art in India, has been dealt with. To know the History of Medicine in Ancient India is to know the entire domain of Indology as the teachers of medicine were sages who were seers of the Vedic hymns, elaborated the philosophical systems, speculated on the existence of God, and were, in fact, concerned in the intellectual history of Ancient India. To deal with such a vast field of study is impossible for any man and many shortcomings would be found in the book. It is restricted to the collection of data which are not even logically and classically arranged. Genealogical tables have been inserted wherever they were needed to elucidate the text.



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PREFACE

The article on Śālihotra appeared in part in the *Historical Quarterly*, Vol. I and Vol. II. The introduction appeared in the *Journal of Āyurveda*, Vol. II and Vol. III.

The life of Atri has been described twice through oversight.

My thanks are due to authors for quotations from their books and much of the best in this treatise is due to others. I am under a pleasing obligation to my son Jitendranāth Mukerjee for valuable assistance in the correction of proofs.

156, HARIŚ MUKERJEE ROAD,
BHOWANIPUR, CALCUTTA.
1st September, 1926.

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G. N. MUKERJEE



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As regards the transliteration of Sanskrit words, we have employed the method adopted in the Congress of Orientalists and circulated in the Journal of the Royal Asiatic Society, ignoring in fact, the unpleasant characters of the Sacred Books of the East.

SANSKRIT ALPHABETS

I

SANSKRIT AND ALLIED ALPHABETS.

अ a	ओ o	ट t	ब b
आ ā	औ au	ठ th	भ bh
इ i	क k	ड ḍ	म m
ई ī	ख kh	ढ ḍh	य y
उ u	ग g	ण ṇ	र r
ऊ ū	घ gh	त t	ल l
ऋ ṛ	ङ ṅ	थ th	व v
ॠ ṝ	च c	द d	श ś
ऌ ḷ	छ ch	ध dh	ष ṣ
ॡ ḹ	ज j	न n	स s
ए e	झ jh	प p	ह h
ऐ ai	ञ ñ	फ ph	ळ ḷ

˙ (Anuscāra) m ˘ (Avagraha) ˘

ˆ (Anunāsika) ṁ (Udātta) ˆ

ː (Visarga) ḥ Svarita ˜

× (Jihvāmūliya) ḥ Anudātta ˘

× (Upadhmanīya) ḥ



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INTRODUCTION



INTRODUCTION

It is no doubt interesting to find that the public has at last been awakened by a sense of responsibility as to their duty to help in the regeneration and development of Indian medical science. The Hindu physicians themselves have felt the necessity of an organisation among their professional brethren for the consideration of the ways and means for the proper study and improvement of the science of medicine and for propaganda work to train public opinion and enlist public sympathy in its favour. The All-India Ayurvedic Conference was thus ushered into existence. It has been doing useful work in this direction and holds its sittings in different provinces year after year. Important discussions relating to some department of medical science are held there amongst the physicians of various parts of India and Ceylon, irrespective of caste or creed. Such deliberations have not only enriched science but cemented the friendship of delegates who represented the different sections of the population of India. The Head Office of All-India Standing Committee—The Āyurveda Mahāmaṇḍala and Vidyāpīṭha—is located at Cawnpur for the present. About two dozen centres have been opened in the various parts of India to conduct examination of students in Āyurveda. Such centres of examination exist in Bengal, Behar, Oudh, Central India, Delhi, United Provinces, Rājputana, Central Provinces, Punjab, Sindh, Orissa, Drāviḍa, Andhra Deśa, Bombay, Karnatic, Berar, and Ceylon.

Our Government could not sleep over this consciousness of the people to regenerate their own system of medical practice. Colleges for systematic study and research have



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been established by the philanthropic and public-spirited citizens which have not failed to attract a due share of sympathy and patronage, however insufficient in comparison to the universal good, the object of such institutions,—from the Government. The municipal and other corporate bodies have realised their duty towards the development of the indigenous system of cure which alone can reach the teeming millions of poor inhabitants through a network of charitable dispensaries and hospitals which will distribute remedial agents at a comparatively cheaper cost. Madras has got its Government School of Indian Medicine, besides the Channa Purai Āyurveda Kalāśālā, established by its public-spirited citizens. Āyurvedic Department has been opened in the Hindu University of Benares with a hospital attached. In this sacred city of the Hindus, and the ancient seat of Hindu learning and culture, the Āyurveda Vidyāprobdhini Pāthśālā has been founded. In Rishikul, Hardwar, the Āyurveda Vidyāpīṭha; in Rishikesh, the Bawa Kali Kamblewaleka Āyurveda Vidyālaya; in Pilibhit, the Lalit Hari Āyurveda College; in the Presidency of Bombay, the Prabhurām College;—all bear testimony to the self-sacrifice and energy of the founders and promoters of these centres of education. The Āyurvedic College of Gurukul, Kangri; the D. A. V. College of Lahore; and the Āyurvedic and Unani Tibbi College of Delhi, are now recognised institutions for the cultivation and advancement in the science of Āyurveda.

The Indian chiefs were not slow to manifest their sympathy towards this renaissance of Āyurvedic treatment. Jaipur had been the seat of a college of Āyurveda—the Jaipur Rāj Āyurvedic Vidyālaya—financed and maintained by the State from a long time. The Mahārāja of Alwar is well-known for his encouragement towards



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Āyurvedic studies. The Gawalior Rāj Āyurveda Vidyālaya, the Mysore Government Āyurveda College, the Patiala Rāj Āyurveda Vidyālaya, the Trivandrum Government Āyurveda College, and the Baroda Rāj Sanskrit Parikṣā Samiti and the Āyurveda Mahāvidyālaya, Patan, Baroda State, are unmistakable proofs of the faith of the noble Princes who are at the helm of these principalities. The Thakore Saheb of Gondal is well-known for his interest in the Āyurvedic science. Bharatpore spends a good sum for the treatment of its subjects according to the Āyurvedic method, and other States are helping in this regeneration of Āyurveda.

Besides the Madras Government College of Āyurveda, there are other colleges founded by our Government: The Behar Government Āyurveda Vidyālaya at Jagga-nathpore; the Muzzaffarpore Government Āyurveda Vidyālaya; and the Āyurvedic and Unani College at Delhi. The U. P. Government has the intention to appoint a committee to enquire about the indigenous system of medicine. The Government of the United Provinces has sanctioned the annual recurring grants-in-aid of Rs. 30,000 for the benefit of the Āyurvedic institutions under its jurisdiction and for the sanction of a donation of Rs. 50,000 and an annual recurring grant of Rs. 5,000 in aid of the Rishikul Āyurvedic College.

In Bengal an Āyurvedic Committee was appointed by the Government of Bengal in August 1921. In 1925 the Committee submitted a Report for the consideration of the Government. The decision of the Government of Bengal is being anxiously expected by the people but we do not know when it will be made public. Three Āyurvedic Colleges have been started in Bengal; the Aṣṭāṅga Āyurveda Vidyālaya, the Vaidya Śāstra Piṭha, and the Āyurveda Vidyālaya named after Govinda Sundarī,



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the mother of Mahārājā of Cossimbazar. Of these the Aṣṭāṅga Vidyālaya is better equipped with library, laboratories, etc., and is likely to have its buildings completed soon. The Corporation of Calcutta appointed a Committee to find out means for the amalgamation of the three colleges, but notwithstanding the best efforts of the committee the amalgamated College of Āyurveda could not be established. I was a member of the committee, and the report we submitted is annexed herewith for the information of the public. The Corporation has sanctioned grants-in-aid for the three schools. The Corporation has opened Āyurvedic charitable dispensaries in the different quarters of the town. Four charitable dispensaries have already been started in its four districts,—an example which has stimulated other provinces and even villages. The Municipalities, District Boards, Union Boards and benevolent citizens have thus recognised the claims of Āyurveda as a system of medicine which requires improvement and help.

In Ceylon, the Laṅkā Āyurvedic Medical College with a Hospital attached has been opened at Jaffna. The Karnataka Āyurvedic College of the Andhra Research University has been established at Vizianagram. Even institutions established to teach Western system of medicine have incorporated Āyurveda as one of its subjects in the final examination. The Jāṭiya Āyurjībana Vidyālaya or the National Medical Institute of Calcutta teaches Āyurveda in its fifth year as a subject in the curriculum of studies.

Associations for the cultivation and improvement of the science have been founded. Two associations—the Āyurveda Sabhā and the Brāhman Āyurveda Sabhā have been established in Calcutta, and are doing useful work.

A Journal of Āyurveda has been started in Calcutta.



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Contribution from renowned physicians of Calcutta and eminent Vaidas in the domain of Āyurveda and kindred science are being published month after month. Similar journals are being published from other provinces, though the scientific value of such publications requires better management as regards choice of articles and contributions. When I began to study Āyurveda contributions from the Graduates of the Medical Colleges of India were few and far between, but now well-read and experienced physicians are coming forward with their excellent articles on some aspect of Āyurvedic studies. Thus an attempt is being made to resuscitate the knowledge embodied in the Āyurvedic literature, not only by the practitioners of the art but also by the learned men from a love of scientific investigation.

The original works on Āyurveda are written in Sanskrit language. Many of the works have been translated in the vernaculars of the different provinces. The works of Caraka and Sūśruta have been translated in the English language, and it is available to all in its European garb.

Attempts are being made to write original treatises in Sanskrit and to edit and revise well-known text books, incorporating modern scientific knowledge in the light of Āyurvedic theory and practice. Some of the original productions of the Rishis have been edited with original commentaries written by the editors.

Publications of Āyurvedic books are being taken in hand by the enterprising proprietors of the Nirnayāsāgar Press, Bombay, Śrī Venkateśwar Press, Lakṣmī Venkateśwar Press, Jñānsāgar Press; Benimādhav Dey, Jivānanda Vidyāsāgar, Baṅgabāsi Press and C. K. Sen and Co. of Calcutta. The University of Calcutta has given me every facility in the publication of my contributions towards the study of Hindu Medicine, and has published



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the highly original treatise of Bhela which was not available to scholars. It is no doubt highly gratifying to me that Bhela Samhitā has been edited and published as I pointed out the desirability of the publication of its manuscript from the Tanjore Library in the Introduction to Vol. I, p. 34, of this book. The example thus set forth by the University of Calcutta should be followed by the other Universities of India.

The Sāstric medicines are being tested scientifically at the School of Tropical Medicine and the Āyurvedic Conference has recommended the necessity of inclusion of effective and useful medicaments of other systems of medical practice in the science of Āyurveda. Consequently we may entertain the hope that in the near future the system would be thoroughly renovated to be of practical use to the people for whom it is intended.

As I was requested to express my opinion on the desirability of the restoration and development of the Āyurvedic medical science and to give evidence before the Āyurvedic Committee appointed by the Government of Bengal, I submitted my report for the consideration of the committee. The scope of my inquiry is described in the following letter, dated the 1st of September, 1923. After the submission of my report I received the questionnaire prepared by the Committee as to the points on which information was required. The oral evidence before the Committee was taken on the 6th November, 1923, and an abridged copy of it is also attached with the report.

The Committee referred to in the letter consisted of learned members, official and non-official. Dr. M. N. Banerji, B.A., M.R.C.S. (Eng.), L.S.A. (Lond.), was the President of the Board; and Major R. N. Chopra, M.A., M.D., B.Ch. (Cantab.), I.M.S., was its Secretary.

I received the following letter from the Secretary :



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AYURVEDIC COMMITTEE,
BENGAL.

School of Tropical Medicine.
Calcutta, 1st September, 1923.

To

Dr. Girindra Nath Mukerjee,
B.A., M.D., F.A.S.B.

SIR,

The Government of Bengal appointed a committee to consider and report, after taking such evidence as may be thought necessary, what practical steps can be taken for the restoration and development of the Ayurvedic system of treatment, with special attention to the question of teaching of that system, with any necessary modifications, under proper supervision and control.

The committee so appointed circulated a questionnaire last year to nearly 400 distinguished Kavirajas and other gentlemen interested in this subject, but received replies from sixty only. A large majority, whose views could be of great value and help to the committee, refrained from replying or expressing their opinion.

It has been urged that the question of restoring and developing the Ayurvedic system of medicine is very important to the country not only from economic considerations but also from the point of view of bringing medical relief within easy reach of the great masses of suffering humanity especially in the rural areas.

Western medicine has done and is doing a lot towards this end, but inspite of all efforts a large majority of the population are without adequate medical relief.

It has also been urged that even in Calcutta where



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there are so many Government and other hospitals and dispensaries, a great number of people resort to Ayurvedic and other institutions of the indigenous systems, either for preference or for low cost of treatment. From the evidence already obtained it appears that the Ayurvedic system for various reasons has not made much progress for many centuries and in some instances has actually lost ground. The question before the committee now is in what way can this system be restored and developed, and also how it can be taught to suit modern requirements.

In consideration of the very important issues involved, may we appeal to you to please give us your views on this subject with special reference to—

(1) Need for restoring and developing the system on scientific lines to suit present-day requirements and the way in which it can be accomplished.

(2) Teaching institutions and hospitals required with a scheme of their working.

(3) General qualification of students before commencing Ayurvedic study. Medium of instructions suited for Bengal. Period of study and course of instruction. Diplomas which may be granted.

(4) Present condition of the literature and the steps which can be taken for making it available to the students and practitioners in suitable form.

(5) Present status of Ayurvedic practitioners, its disadvantages and the remedies for the same. Whether registration is necessary.

(6) Steps to ensure proper production, collection and sale of drugs. Standardisation of preparations in common use.

(7) How the Government, local bodies (such as Municipalities and District Boards), Universities and private enterprise can help in developing the system.



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The Committee will consider it a great favour if you would kindly give your opinion on all or any of the above points in a written statement or make it convenient to meet the Committee at any time or place that may suit you so that they may have an opportunity of discussing various important points with you.

As the Government are pressing for a report the committee solicits a reply to the undersigned before the 20th of September.

Yours faithfully,

(Sd.) R. N. CHOPRA,

Major, I.M.S.,

*Secretary, Ayurvedic Committee, Bengal,
School of Tropical Medicine, Calcutta.*

I submitted my views on the 25th of September, 1923. Then the Secretary sent me the questionnaire with the following letter :—

AYURVEDIC COMMITTEE, BENGAL.

*School of Tropical Medicine,
Central Avenue, Calcutta.*

DEAR SIR,

I am in receipt of your very interesting memorandum in reply to my circular letter dated 1st September, 1923 and I thank you for the very valuable information you have conveyed.

I am herewith sending you a copy of the questionnaire and if you can throw any more light on any points mentioned therein the Committee will feel very grateful.

I hope the Committee will have the opportunity of meeting you soon. They particularly wish to discuss with you the full working details of the Central Ayurvedic College and Hospital you have suggested. If you can



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give any further information in writing before we meet it will help the discussion considerably.

Yours faithfully,
(Sd.) R. N. CHOPRA,
Major I.M.S.,
Secretary.

Questions to Witnesses.

1. What sections of the Indian public take advantage of the Ayurvedic system of medicine?

Please give figures from charitable institutions or from your personal experience if possible.

Will adoption of the system facilitate medical aid in general to the section of the population who are not getting it at present?

2. How would you revise the system and restore it?

Would you do it in all eight divisions (Ashtanga)?

If so, what methods would you suggest?

Are you in favour of scientific investigation and of incorporating new discoveries into the system?

3. What is the special field, if any, of Ayurvedic medicines as practised at the present day?

Please specify any line of treatment of drugs which in your opinion are specially efficacious and superior to those in other systems.

4. To what extent was the Ayurvedic literature developed at the time of the original exponents of the system?

What is its present condition and what are the causes which led to it?

Have attempts been made to bring the system up to date?

How can such attempts be encouraged?

5. With a view to more efficient teaching of the system to meet present-day requirements, would you please state the position of existing literature in :—



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Human Anatomy and Physiology; Materia Medica; Medicine and Surgery (including Pathology); Gynæcology and Obstetrics; Hygiene and Preventive Medicine.

Please give a list of important works in these subjects. Have these been printed, if so are they suitable for students and probationers?

If there are any deficiencies, how can they be made good?

6. What steps can be taken for collecting and publishing standard editions of Ayurvedic works so as to make them available in sufficiently easy form for average class of students and practitioners?

7. What is the present method of obtaining crude drugs and making preparations?

Have any attempts been made,

(a) To standardise and to find out therapeutic and lethal doses of drugs and preparations in use?

(b) To ensure proper production, collection and sale of drugs?

Please give your suggestions as to how this can be carried out effectively so as to have a uniform standard for the guidance of all concerned.

8. How does the cost of treatment by this system compare with Allopathic systems? If possible please quote figures from records of existing institutions or your own cases?

Is it true that the cost of some of the drugs is prohibitive?

9. What are the present arrangements for teaching of this system in India generally?

Is there any central organisation controlling the students? If so what are its methods?

Please give suggestions as to how these can be improved.



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10. If an Ayurvedic school recognised by the Government is established, would there be

- (a) Sufficient number of students forthcoming?
- (b) Possibility of getting requisite number of qualified teachers in different branches?
- (c) Sufficient clinical material available in the hospitals attached for training of students?

Would such a school improve the status of Kavirajes passing out? What in your opinion would be the cost of a well equipped teaching institution?

11. What should be the general qualifications and preliminary training of students before starting the study?

What should be the period of study and medium of instruction?

12. Do you consider the study of modern scientific methods as illustrated by the study of Physics, Chemistry, Biology, Human Anatomy and Physiology, in the early part of training, and Pathology and Bacteriology in the latter part essential or not?

With a view to economy, would it be possible for the lectures and practical training in these subjects to be attended in any of the recognised medical schools?

Can any other subject such as Surgery be treated in this way? If not what would you suggest?

13. Should the course for the students be prepared with special reference to progressive standards (*e.g.*, L.M.P. of Medical Schools as in cases of Sub-Assistant Surgeons and M.B., B.S., and M.D., of Universities as in cases of Assistant Surgeons) or otherwise?

14. What are the disadvantages from which Ayurvedic practitioners suffer and what remedies can you suggest?

15. Do you consider registration on the same lines as medical registration desirable?



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If so, how would you constitute the Registration Board and what safeguards would you propose for existing practitioners ?

If not, how will it be possible to distinguish real Vaidyas from quacks ?

16. How in your opinion can, the Government, local bodies such as Municipalities, Universities and private enterprise help in restoring, developing and fostering the system ?

17. Can you give an idea as to cost of restoration and development of the system, to suit modern requirements, on the lines indicated by you ?

I sent the following reply on the 25th September 1923 :

Reply

To

MAJOR R. N. CHOPRA, M.A., M.D. (Cantab.), I.M.S.,
Secretary, Ayurvedic Committee, Bengal.
School of Tropical Medicine, Calcutta.

SIR,

I beg to acknowledge the receipt of your letter dated the 1st September, requesting me to supply you with information on the question of restoration and development of the Ayurvedic system of treatment, and, in reply, I have the honour of submitting for the consideration of the Committee the results of my inquiry and my individual experience on the subject.

2. Before we enter into details of the various questions mentioned in your letters it may not be amiss at the outset of an inquiry, to set out with a short description of the work done by our Government to resuscitate knowledge in the Ayurveda.

3. Dr. Buchanan, as quoted by Mr. Montgomery in his work "*The History, Antiquities, Topography, and*



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Statistics of Eastern India " 1807, states as regards the province of Behar: " Medicine is taught by several of the Pandits, some of whom also, although they are grammarians, practise the art." " Besides the Professors of Medicine, about 700 families of Brahmins, almost all of Sakadwipa, practise the art, and are the only Hindu physicians who possess anything like science, except three of the Medical tribes from Bengal, who have settled at Patna." The traditional system of training of Kabirajes which has lasted for many centuries in Bengal, has always been exclusively literary in character. The Vaidyas learn their medical science mainly from books and from oral tradition from the *Gurus*—the learned physicians of the time, who generally taught a number of students without fees. Similar practice still exists in the 'Tols.'

4. In 1811 Lord Minto recommended the establishment of Colleges at Nadia and Trihut with a view to the restoration of indigenous learning in Bengal under the management and control of the Government. The East India Act of 1813 authorised the Governor-General in Council to set apart a sum not less than one lac of rupees from the public revenue and spend it for the revival and improvement of Sanskrit literature and to the introduction and promotion of knowledge of European sciences amongst the people of the country. The Court of Directors pointed out that the Sanskrit language contained many excellent treatises on ethics, medicinal plants and drugs, astronomy and mathematics; and they ordered that steps should be taken to induce the people to adopt modern improvements in sciences. The Court directed the Governor-General to submit proposals to give effect to the principles laid down.

5. The Sanskrit College was opened on the first day of January 1824. This year forms a landmark in the history



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of education in India. The Calcuttá Madrassa (1781) and the Hindu College (1817) had already been founded but at the personal expense of Warren Hastings and by public subscriptions respectively. The establishment of this College marked the first definite recognition by the East India Company of its responsibility for the education of the people. The purpose of the Institution was laid down in the famous Resolution of Government dated 21st August, 1821: "The Committee will bear in mind that the immediate object of the institution is the cultivation of Hindu literature. Yet it is in the judgment of His Lordship in Council a purpose of deeper interest to seek every practicable means of effecting the gradual diffusion of European knowledge." In this college, the "General Committee" decided to impart knowledge of medical science—European and Indian—to the students of Sanskrit College. In 1826, Dr. Tytler began his lecture on Medicine according to Western method, and Professors were appointed to teach Caraka, Suśruta, Bhāva Prakasa, etc. Classes for the Āyurvedic students were opened in 1827. The classes were well attended. The justly celebrated Pandit Madhusudan Gupta was a student of this class and learned the science according to both systems. He became one of the Professors entrusted with the teaching of the science. His students handled bones and dissected animals. We quote the words of Professor Wilson, the Oriental scholar, who examined the students of the medical class: "The triumph gained over native prejudices is nowhere more remarkable than in this class, in which not only are the bones of the human skeleton handled without reluctance but in some instances dissection of the soft parts of animals performed by the students themselves." (See *Minutes of Evidence of the House of Commons on the*

Affairs of the East India Company, 1832, page 994.)
 In 1831, Dr. J. Grant began his lectures on Anatomy and Physiology, Diagnosis and Surgery.

6. In 1833 Lord William Bentinck, the then Governor General of India, appointed a Committee for the revision of the whole question of medical education in Bengal. The Committee comprised the following gentlemen :

Surgeon J. Grant, Apothecary General.

J. C. C. Sutherland, Esq., Secretary to the Education Committee.

C. G. Trevelyan, Esq., Deputy Secretary, Political Department.

Assistant Spens, Body Guard.

Assistant Surgeon Bramley, Marine Surgeon.

Baboo Ramcomal Sen.

In 1834, the Secretary to the General Committee requested Dr. Tytler about his opinion as to the advisability of adopting English as the medium of instruction, of teaching the students books on European medical science only, and of abolishing the Āyurvedic classes, as many doctors were of opinion that the students should be taught according to a definite system of medical study. Dr. Tytler was for the continuance of the system in vogue, *i. e.*, European and Ayurvedic systems. The Committee worked for twelve months. Rev. Dr. Grant was its President. It was decided that English should be the medium of instruction, and medical classes in Sanskrit College and the Madrasa should be abolished. The final decision of the Committee was submitted to the Government in an elaborate Report on the 20th October, 1834.

Dr. Tytler is better known to the public for his correspondence with Rājā Rām Mohan Roy, occasioned by a passage in a letter of the Doctor, published in the *Bengal Hurkara* of the 30th May, 1823, regarding the



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doctrine of Divine Incarnation. It appears that the Doctor was completely silenced by the renowned Rājā, under the pseudonym of Rām Dāss.

By the famous Minute of the 2nd February, 1835, Lord Macaulay won the definite victory of the Western School over the Orientalists. Rev. Dr. Duff and his Anglicist party decided that English should be the medium of instruction, against Dr. Tytler, the Superintendent of the 'Native Medical Institution,' which was founded by Government in 1822, and in which it was found practicable to teach Bengali students the modern science of medicine through the medium of the Bengali language.

The Committee prefaced their recommendations thus:—

“The scheme of reform, too, we would especially submit to your Lordship, ought to be ample, comprehensive, and worthy of a great Government, not intended merely to supply the wants of the State, but of the people, and to become, what it may confidently be expected it will, a moral engine of great utility and power.”

7. The Medical College of Bengal was established on the 20th February, 1835, with Dr. Bramley as the Superintendent and H. Goodeve as his assistant. The Government ordered on the 28th January, 1835, abolition of the Native Medical Institution and the medical classes in the Sanskrit College and the Madrassa. Pandit Madhusudan was transferred to the new College and had two assistants assigned to him. The question of dissection of the human body was found to be a stumbling-block to the progress of the students in Anatomy, and the Pandit showed his manly courage in defying the time-honoured prejudices of his countrymen by his dissection of the cadaver on the 10th January 1836. This date marks a new era in the history of Western education in India. Opinions differ as regards the exact date,



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Some say that on the 28th October, 1835, four young Hindus (Madhusudan being leader of them) dissected a cadaver.

The study of the Āyurveda gradually came to an end by the establishment of the Medical College, where European medicine began to be studied with enthusiasm. No attempt has been made by the Government since then to revive the study of the Indian medical science, although the science is still studied by many in Bengal and elsewhere:—the torch of light has been kept burning by the zeal and the scientific spirit of the poor physicians without any help from the State which has done so much in educating the Indian youths in other branches of learning. The scientific men in the Indian Medical Service, trained in the most up-to-date methods of the West, naturally thought the study of the medical science of the Hindus mere waste of time, and the Kabirajes, confident of getting no encouragement from a foreign Government, kept themselves aloof from the modern scientific world; even they looked with a suspicious eye towards any interference by the State in shape of improvement in the various branches of the science. It is for this reason that you have received so scanty response to your very important Questions which you circulated amongst many distinguished Kabirajes of Bengal.

8. As regards the need for restoring and developing the system on scientific lines to suit modern requirements, I take the liberty of referring you to the *Introduction*, pp. 67-157, in *Vol. I* of my work on the '*History of Indian Medicine*,' recently published by the Calcutta University. Apart from questions of academic and historical interest which the study of the Āyurveda may solve, there is a practical side of the study which we cannot ignore. It can be said without fear of contradiction



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that medical aid, as at present available, does not meet the requirement of the rural population in Bengal. There is a steady and increasing demand for medical men, of somewhat lower standard than that of the Sub-Assistant Surgeon,—medical men of a type similar to the old type of the Native Doctor, as the income of a doctor in a village is not attractive to the highly trained Assistant- and Sub-Assistant Surgeons. The spread of education will increase the urgency for more trained men, and as the Medical Colleges and the Medical Schools are full, rather over-crowded, it is the duty of the civilised Government to provide for this increasing demand of the population. Medical Schools may multiply as the Medical Colleges take time to develop; and the cost of establishing such institutions is almost prohibitive. The need for qualified physicians for rural districts may be met with in three ways:

(1). The establishment of Vernacular Medical Schools. A similar institution once existed in Bengal. In 1832 an additional Urdu class, and in 1852, a Bengali class were opened for instruction of the students. The qualified students from such schools were called H.A., or V.L.M.S., or "Native Doctors." Such doctors would have to compete in the practical field with the Graduates of the Medical Colleges, the Licenciates of the State Faculty and the Hospital Assistants from Medical Schools maintained by Government. The older class of Native Doctors died a natural death long before, and the repetition of the same experiment would give us the same result.

(2). By an increase in the number of students in the existing Medical Schools we may increase the number of the Hospital Assistants. The Medical Schools are at present over-crowded, and new institutions must be established to cope with the increasing demand. Apart from the cost



of maintaining such schools by the State, the poor villagers in the rural areas would not be able to satisfy these trained doctors who consider their services too valuable for the poor.

(3). We may avail of the services of the Āyurvedic physicians trained in a scientific way. With the establishment of the Āyurvedic College, knowledge of such physicians may be improved by modern methods of teaching medical sciences. It is useless to deny that still the Āyurvedic system of treatment has much influence over educated Indians who are fully aware of the immense benefit of the Western methods of cure. I need not enter here as to the cause of this strange mentality of the Hindus. But so far I am sure that the people of the rural areas would consider it a blessing if they can secure the services of scientifically trained Kabirajes whose charges for treatment would be deemed reasonable by the public and who will be satisfied with their comparatively smaller earnings.

9. *The importance of the Āyurveda.*—The methods of treatment according to the Āyurveda are called empirical. But the so-called empirical methods of treatment were founded on experiments, observations and experience which extended over many centuries. Even some of these observations have been declared by competent authorities to be reliable. About the importance of the subject, I have dealt with it in '*The Conclusion*,' Chap. IX of Vol. I of my contribution on "*The Surgical Instruments of the Hindus*," published by the Calcutta University in 1913, and I again take the liberty of referring you to its pages 329-362. Here I may mention a few examples of our indebtedness to the indigenous system:—the use of the salt-free diet in the treatment of the dropsical affections, the use of salt in the treatment cholera, liquid food in typhoid



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fever, in which even milk is withheld, cooling regimen in small-pox and measles as advocated by Sydenham, the importance of bael and kurchi in dysentery, the use of preparations of mercury, iron and arsenic internally, use of neem and chalmugra oil in leprosy, musk and makara-dhwaja as stimulant, and other medicaments too numerous to mention. In the fields of surgery, obstetrics, pathology, and hygiene, we come across observations which, if known earlier, would have saved the labour of scientific men to an appreciable extent. The use of various cooling oils in the treatment of nervous disorders should be scientifically investigated, as there is a deep-rooted belief in the Indian minds that we scarcely possess any curative agents which are equally efficacious.

10. I may here point out that all sections of the Hindu community take advantage of the Āyurvedic system of treatment. The Hindu widows, as a rule, prefer the indigenous medicines and object to taking medicines imported from the West. The old men and patients suffering from chronic diseases show a decided bias towards the medicines prepared by the Vaidas. The Bengali Musalmans also use medicines prescribed by the Kabirajes. The educated Indians firmly believe that the indigenous medicines which are generally freshly prepared act better on the constitution of the native population than the medicaments of the British Pharmacopœia imported from Europe.

As regards the methods for restoring and developing the system of medical treatment opinions differ. But the majority of those learned men who have bestowed any thought on the subject consider the following items as the principal methods of popularising the study of the Āyurveda :

(1). The establishment of a Central College of Āyurveda, managed under Government control or under a



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Board of Āyurvedic Study under Government supervision.
The subjects must be taught according to modern scientific method.

(2). Establishment of hospitals for the treatment of patients according to Āyurvedic system.

(3). Foundation of charitable dispensaries in rural areas for the treatment of the poor people.

(4). Foundation of a scientific Library for the use of the students, professors, and practitioners of the healing art. In such a Library not only books on the Āyurvedic system should be collected and catalogued, but also books dealing with the cognate sciences of medicine and other methods of treatment should be available.

(5). Translations of Sanskrit books and manuscripts into English should be encouraged, for then only can we expect healthy criticism from the savants of the world.

(6). The text books as read by the students of Āyurveda require to be recast and re-edited to suit our modern conditions of life. The Āyurvedic system suffered many vicissitudes, and text books were compiled and edited to suit the changed conditions of life. During the Vedic period the vegetable simples only were used and its literature is scattered in the *Atharva Veda* and in the *Āyurveda* which is lost to us. In the Pre-Buddhist period Agniveśa and Suśruta wrote their treatises which were recast by Caraka and Nāgārjuna respectively. Caraka's edition was again improved and enlarged by Dīḍhvala during the Paurāṇic period. The *Caraka Saṁhitā*, as we find it in its present form, is a systematic treatise, which has undergone additions and corrections by different physicians in different times. Lastly came the *Rasa Granthas* the chemico-medical texts of the physicians of the Iatro-chemical school, who began to cure diseases by means of mineral drugs of which mercury was the most commonly



used. Bhāva Miśra wrote his compilation, a voluminous work, the Encyclopædia of Hindu Medicine, some 350 years ago, in which the author boldly advocated many new drugs of foreign origin and described many new diseases unknown to former authors. This proves that the Kabirajes are not unwilling to improve themselves as regards new innovations in the methods of treatment and inclusion of new diseases and new drugs not hitherto mentioned in their works.

(7). Exhibitions of drugs, appliances, the actual methods of preparation of medicines requiring technical knowledge, the methods of collecting, sorting and storing medicines, and various articles of interest to the physicians in their daily practice may be held to stimulate curiosity and investigation in a scientific spirit.

(8). Popular lectures dealing with improvements in hygiene and cognate sciences illustrated by lantern slides, pictures and drawings to elucidate the subject.

(9). Therapeutic gardens : *vide infra*.

(10). Museums. The importance of a museum in teaching a scientific subject has been recognised by eminent authorities, and our space forbids any detailed description of a museum for medical studies.

For the rôle played by the library, exhibitions, museums, and popular lectures, I take the liberty of referring you to Vol. I of "*History of Indian Medicine*," pages 138-169.

11. *The establishment of teaching institutions.*—It is absolutely essential that a Central College maintained and recognised by the Government for the teaching of the Āyurveda be established in Bengal without further delay. In the College, provisions should be made for the study of the various sub-divisions of the Āyurveda, namely medicine, surgery, midwifery, children's diseases, pathology, materia medica, anatomy, physiology, hygiene, medical jurisprudence, and the elementary sciences, *viz.*, biology,



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physics, chemistry, according to the modern scientific methods.

Tols.—The system now in vogue, *viz.*, the students learning the science of medicine from individual teachers or *Gurus* has, no doubt, much to be said in its favour. Such a system has all the advantages of a residential university, and is well adapted for teaching literary subjects in a poor country. But the teaching of subjects which require manual dexterity from the votaries must fail in its object if learned in theoretical lectures only—no matter how eminent the professor or lecturer may be. The college should be the central institution where the students from these indigenous *tols* should attend to complete their studies. They must attend the practical classes which can only be arranged in a college fitted with laboratories for the different subjects prescribed in the curriculum of studies. At present the *tol* system may be retained, and as in Sanskrit education we have the Sanskrit College and the *Tols*, the dual system of study may be followed for a time. But it must be, however, clearly borne in mind that sooner the *Tol* system of medical education be stopped, the better.

There are, no doubt, considerable difficulties to surmount. Instruction is to be delivered in a foreign tongue in the college to students full of prejudices and of inactive habits. The lecturer shall have to teach, and translate. He shall have to create a demand for medical and surgical skill, where there was felt no want for them. The pupils, on the other hand, cannot be very enthusiastic—their prospect in life distant and somewhat indefinite. In private practice, they shall have to fear ridicule and opposition from the Graduates of the Medical Colleges and Licenciates from the Medical Schools who may vaunt for their superior knowledge. There are



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no text books suited to modern times : such books must be written in English and vernacular. The preliminary education acquired by the students who intend to prosecute their studies is far from satisfactory ; the level of their general knowledge is too low for the superstructure of medical science. But by zeal, energy and devotion to work progress can be made, and ultimately success may be achieved.

12. *Hospitals.*—No medical institution is complete without hospitals. A complete knowledge of diseases can only be acquired in the wards of a hospital. It is, at the bedside of the patient, and not from books, that the practical application of medical studies can be mastered, clinical knowledge gained, observations on diseases made and the methods of cure studied. As the system of teaching now stands, students attend to the preparation of medicines and thus learn pharmacy and materia medica practically. They attend to the patients who come in number to the dispensary of their teacher and thus learn diagnosis and treatment. But surgery cannot be learned without a hospital, and we have evidence that in ancient times and even at comparatively recent times the Āyurvedic surgeons practised their art in hospitals. I may mention here that the Chāndsi doctors, who still carry a lucrative trade in Calcutta, are in the habit of keeping patients in their own house in a room called by them 'hospital' at their own cost and thus acquire skill in performing certain surgical operations, e.g., piles and fistula-in-ano. The Māls learn reclamation of cataract in a similar way, and the Madrasi doctors become, as they say, experts in fistula operations.

13. *The location of the college and the hospital.*—To establish college and hospital, ample space must be acquired for class rooms, laboratories, and libraries. The problem of students' residence must be solved ; residential



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hostels, houses for the staff and playing ground for the students must be provided. The Principal requires a separate house to live in, and the Resident Surgeon and Physician must have quarters assigned to them. The acquisition of land in the centre of Calcutta is very costly. But it is not desirable, on many grounds, that the college is established in any rural area at a very great distance from the town. The college may conveniently be established in a suburban site, preferably towards Tollygunge, or Chetla, or Alipore, where land is still available to any extent required by Government for the purpose. A college located in these places would be easily accessible to students who reside in Calcutta and its neighbourhood.

14. *The scheme of the proposed college and hospitals and their working.*—The college should have a four-year course, and the different subjects may be studied as follows:

First-year—Physics, Chemistry, Biology and Anatomy.
Dissection and Practical training in scientific subjects.

Second-year—Anatomy, Physiology, Materia Medica, Pathology, Dissection, Practical classes, and Hospital duty.

Third-year—Medicine, Surgery, Midwifery, Hygiene, Clinical Medicine and Surgery, Labour cases, Hospital duty—medical and surgical, and Operative Surgery.

Fourth-year—Same as in the third year, Medical Jurisprudence and History of Medicine.

After a few years, it would be found that a five-year course would cover the subjects better than a course of four years. The preliminary scientific studies should be taught in a very elementary manner, and only with special reference to the subjects required for proper elucidation of the medical science.



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To run such an institution efficiently, the services of the following professors are absolutely necessary :

1. Professor of Biology.
2. „ Physics and Chemistry.
3. „ Anatomy and Physiology.
4. „ Materia Medica and Clinical Medicine.
5. „ Medicine including Mental diseases, and Hygiene. He is to act as Principal of the College.
6. „ Surgery including Dentistry, and Diseases of the Eyes, and Clinical Surgery.
7. „ Midwifery, Diseases of Women and Children.

The salary of the professors should be from Rs. 150 to Rs. 300, and the salary of the Principal should be Rs. 500 per month.

There would be required Demonstrators for Biology, Physics and Chemistry, Anatomy and Physiology, on a salary of Rs. 75 to 150 per month. All the professors and demonstrators must have medical qualifications.

The State must encourage original researches in the medical and allied sciences by special grants from the public treasury. Endowments or establishment of Fellowships, Lectureships, and Readership for researches in the Āyurvedic studies should be sanctioned. There should be scholarships, prizes or rewards for the meritorious students.

The Hospital must contain wards for medical, surgical and gynæcological cases and should have provision for out-door patients. It is not necessary to enter here into detail of the hospital work.



The capital outlay necessary for starting the college and the hospital on the basis of my recommendation could not be put below two lacs of rupees. Considering the present financial difficulties of the State, a start may be made in some existing Government buildings, where accommodation for laboratories, lectures and hospitals is available. A library with seminar rooms, offices and Principal's quarters will be located in the same buildings. I am not aware of any such Government building being available, except the premises known as the "*Hastings House*" situated in Alipore. This house may serve our purpose admirably for the present and may be used permanently if the authorities so desire. The house with a historic fame has ample accommodation for a college, is situated in the southern division of the town and is easily accessible to students from all parts of Calcutta. In this building an educational institution was started a few years ago, but as it exists no longer, the authorities are free to sanction its use for a more useful institution which will prove highly beneficial to the public at large, and will redound to the glory of the benign administration under whose care we all live.

The amount of the recurring annual grant from the State for the college, necessary to run it efficiently,—though we cannot name a figure offhand,—cannot be less than Rs. 25,000 per year for the present. It is possible that a successful administration may be able to achieve the result desired at a comparatively less cost; but as the details are to be worked out afterwards we need not consider about the exact figure. We must make attempts,—and we believe such attempts would meet with favourable response,—to tap new sources of revenue as from Municipalities, District Boards, and to obtain benefactions from the public.



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15. *Qualifications of students who intend to study Āyurveda.*—There is difference of opinion as regards the minimum qualification of the students who would be eligible to prosecute studies in the college. I have referred to what Suśruta says about this question in page 37 of "*History of Medicine*," Vol. I, and I need not dilate it here. There can be no doubt on the dictum that "a physician should be a man of science trained after the best manner and according to the discipline of the science of the age." There is a vast number of students who have passed the Matriculation and I. Sc. Examinations of the University. They do not find any accommodation in colleges of science or arts to prosecute further studies. Admission to the Medical Colleges is difficult for them as the number of applicants far exceeds the maximum number of students who can possibly receive adequate facilities to learn the subjects of study in the colleges. The result is that the students sit idly at home as they find no work for them. I would not be astonished if these educated young men without any work and hope in this world, were easily led astray by designing men and ultimately became criminals. These students would like to study the science of Āyurveda, and I hope they will come in number and will welcome this new field of activity open to them. What they want is that they should be regularly taught and that they should be recognised by Government if they can pass their examinations creditably. Under these circumstances, I am of opinion that the minimum qualification should be the Matriculation of the University, but the I. Sc.'s should be given the preference, and I fear that within a very few years the classes would be filled up with I. Sc. and B. Sc. students.

For the *Tols*, the minimum qualifications should be fixed to the *Ādya* and *Madhya* examinations of the

Sanskrit Board. Then they will be able to follow the Āyurvedic Texts which are, as a rule, written in classical Sanskrit.

16. *Accommodation for students in medical institutions.*— I have stated above that the medical institutions are overcrowded. To support this statement I cannot refrain from quoting the Questions and Answers in the local Legislative Council:

Question 10. Mr. J. N. Maitra wanted to know

(a) whether large numbers of candidates for admission into the Calcutta Medical College, Carmichael Medical College and Campbell Medical School were annually refused admission owing to want of accommodation.

Ans. (a) Yes.

(b) Whether many candidates for admission into the Campbell Medical School possessed the qualifications necessary for admission into the Medical College.

Ans. (b) No, it is not strictly correct. At the last admission out of 237 I. Sc.'s admitted only 15 were First Division and 22 were Second Division men. The Medical College could fill their admission list with B. Sc.'s alone and Second Division I. Sc.'s have very little chance. The Campbell admits I. A.'s. The figures at the last admission were 9 First Division, 19 Second Division, and 4 Third Division—total 32. The Medical College does not admit I. A. candidates.

(c) If so whether the Government would raise the status of the Campbell Medical School to that of a Medical College at an early date.

Ans. (c) No.

17. *The medium of instruction in Bengal.*—The difficulty about the medium of instruction in Bengal cannot be solved easily. It is no doubt true that students will appreciate the lecturers if they impart instruction in



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their mother tongue. It is undoubtedly a sad waste of time and energy in learning sciences in a foreign garb. All educationists now agree that the mother tongue of the students should be placed over foreign languages. The learner's attention would not then be diverted from the study of science to that of foreign languages.

We know with what good results the mother tongue has been employed for the moral and religious development of children. The Venerable Buddha delivered his sermons to his nation in its own speech,—Pali,—not even in Sanskrit. To learn a foreign language is difficult and certainly it is very inconvenient to express our ideas in another language which has little or no affinity with our mother tongue. But whether we like it or not, the Bengali students begin to learn English even from a very tender age, and when they grow older, I am sorry to remark, they like to express themselves in a foreign tongue. Considering all these facts, I hold that for the present, it is desirable that English language should be the medium of study in the college. It will bring the education of the students up to modern standard of method and efficiency, and will keep them in touch with European learning and progress. The lecturers, however, ought to be prepared to explain difficult questions in the vernacular.

I quote here the remarks of the Committee in their Report of 1834 as regards the medium of instruction and believe that the reasons set forth therein still hold good for the present time. "A knowledge of the English language we consider as a *sine quâ non*, because that language combines within itself the circle of all the sciences, and an incalculable wealth of printed works and illustrations; circumstances that give it obvious advantages over the oriental languages, in which are only to be found



the crudest elements of science or the most irrational substitutes for it."

But to bring the means of medical instruction within the reach of the masses, who are still for the most part ignorant of the English language, vernacular should be adopted as the medium of instruction. And it was for similar reasons that a Hindusthani class was opened for the education of the native doctors in 1838, with Urdu as the medium of teaching, and a Bengali class, in which the students were taught in Bengali, was added in 1851-52. The students who passed their final examinations from these institutions were known as native doctors who were employed for military and civil duties respectively. Thus there were opened Bengali classes in the Medical College of Bengal in 1852, and in the Medical School at Agra, vernacular was the medium of instruction which was imparted in accordance with European methods. Similar schools were opened at Lahore, Dacca, Hyderabad, Patna, Cuttack and many other places; but in most of these schools the medium of instruction has changed;—the vernacular has gradually yielded its place to English which is liked by the teachers and students alike. It may be laid down as a general rule that vernacular should be retained for the lower standard and the *Tols*, and English for higher examinations in the college. In the examinations, however, the students should be allowed to have the option of writing their answers either in the vernacular or in English, and this mixed system would be found to be educationally economical.

18. *Diplomas*.—The University Commission of 1917-19, it is true, did not deem it correct to establish degrees and diplomas in ancient systems of medicine with a view to authorise the recipients to undertake the practice of their profession. But it was admitted that careful



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investigation of the science would throw light on its origin and growth. The report continues,—“If adequate provision is made for this purpose in the reconstituted University, it is not unreasonable to hope that the exponents of the indigenous system of medicine will gradually become linked with students trained according to the most approved Western method.”

Practically, there is scarcely any very marked difference between the Āyurveda and the modern scientific medicine. The Āyurveda is not a conservative system of medicine; we can distinctly trace its growth through the different strata of thought. We have abundant testimony,—the internal evidence of the medical books themselves,—that the Āyurvedic system often utilized new methods of treatment, but in a manner peculiar to itself. The treatment advocated in the *Vedas* differs from the treatment recommended by the Ātreya School of physicians; the system of Caraka and Dṛdhavala is not identical with the teaching of Agniveśa; the treatment of Caraka has undergone a complete change, and the treatment of diseases by mineral medicines is an advance introduced by the physicians of the Iatro-chemical School. Nāgārjuna redacted the *Suśruta Saṁhitā*. But the science of surgery finds no place in the hands of the learned kabirajes of the present time. Bhāva Miśra described some new diseases, e.g., the Firāṅga roga or Syphilis in his work, but he referred for the treatment of the disease to the ancient Seers (Ṛṣis) although the disease was not even mentioned by his predecessors. Opium, mercury, and arsenic were unknown, to the ancient physicians, or if known, were not commonly used by them; but the modern kavirajes can hardly treat cases without these remedies. It will come to you as a surprise that many Āyurvedic physicians now use quinine in malaria



But though they do not admit it, we should not be astonished to find in some tantras or purānas later on, the properties of the drug described in the form of a dialogue between Śiva and Pārvatī. It would be done so, not to cheat the public, but to create a faith in the minds of the patients; and we know that similar devices had been adopted in recent times by Europeans, when, in order to stimulate faith in vaccination, some Sanskrit poems were composed to show that vaccination was sanctioned by the religious books of the Hindus. In the system as practised now-a-days, many medicines from the Unani system have found a permanent place in the Āyurvedic materia medica. We should always bear in mind the famous couplet of Caraka :

“That alone is the right medicine which can remove
disease;
He alone is the true physician who can restore health.”

In a note on the Sanskrit College, Jeypore, dated the 28th October, 1894, which appeared as an appendix to Dr. Hendley's article on “*The Indian System of Medicine and the Lesson that may learned from them*” (*vide Transactions of the First Indian Medical Congress, 1894*). Mr. Kalipada Banerjee, the then Principal of the Jeypore College writes: “The titles conferred here in the medical examinations are Bhisak at the Upadhaya, Bhisagvara at the Sastri, and Bhisagacharya at the final examination. But the titles conferred in Bengal are Kaviraja, Kavirajan (kaviranjana ?), Kanthabharana, and Dhvanantari; and in the N. W. Provinces Vaidya, Vaidyaraja, and Vaidyachuramani. I must mention in this connection that nowhere besides Jeypore Hindu medicine is systematically taught in the College; and everywhere the science is taught privately by distinguished native v aids.” “The medicine is nowhere taught in India in



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the vernacular, medical education being everywhere given entirely in Sanskrit." In the Punjab University, the titles of Vaidya Vachaspati and Kaviraja are conferred. Any of these titles may be selected for the students who pass their examinations from the *Tols*.

But the students who successfully pass the final examinations of the Colleges should get titles which may indicate that they are qualified medical men entitled to practice Medicine, Surgery and Midwifery. They may be designated Indian Physicians or Surgeons, or Āyurvedic Doctor or similar titles. The Homeopaths without any pretensions to medical education often add such titles as M. B. and M. D. Any title similar to M. B., B. S. or L. R. C. P. might be granted to these trained medical men.

19. *The present condition of the Āyurvedic literature:* For the present state of the Sanskrit literature of Āyurvedic medicine, I would refer you to Chapter I, Introduction, on the "Ancient Medical authors and their works" in Vol. I of my thesis on the *Surgical Instruments of the Hindus*, and also to the *History of Indian Medicine*, which is in course of publication by the University. The literature is poor in scientific subjects. Many books still exist as manuscripts, and only a few have been edited and printed. But it is not difficult to edit books which may serve as suitable text books for the students of the proposed college. New books can be written in easy Sanskrit, Vernacular or English. There are books on materia medica and medicine which may serve as text books for students if brought up to date by new editions in which descriptions of new diseases and their scientific treatment are incorporated.

Memorandum of Sanskrit medical works generally studied by an educated Kabiraj of the present days:



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At Jeydur Sanskrit College the following books form the curriculum of studies :

“ At the Upadhyaya (Proficiency) Examination in Ayurveda (Medical science) the following are the text books :

Nidan, the great work on the diagnosis of diseases, by Madhava Acharya (?), better known as Madhava Kara.

Narivijnan, a tract on feeling pulse, by Ram Chandra Das.

Bhavaprakas, a later compilation of medical works, by Bhava Misra.

Paribhasapradipa, a book on Hindu Materia Medica, by Govinda Sen.

Chikitsa Sara Sangraha, an ancient compilation from Charaka and Susruta, by Chakradatta.

Rasamanjari, an elementary treatise on Chemistry, by Basli Nath.

At the Sastri (Honours) Examination the text books are :

Bhavaprakas, as at the Upadhyaya Examination.

Astangahridaya, a work on the diseases of the heart and the whole body (*lit.*, the heart of the Octopartrite Science), by Bagbhata.

Susruta Sanhita, Chapter on the body.

Charaka Sanhita, Chapters on treatment.

Rasendra Sara Sangraha, a work on Chemistry, by Gopalkrishna.

At the Acharyya (Final) Examination, the text books are :

Susruta Sanhita.

Charaka Sanhita.

Astangahridaya of Bagbhata.

Bhaisajya Ratnavali, a modern Hindu pharmacopœia.

Rasendra Chintamani, the best work on the chemical or mineral drugs, by Ram Chandra.



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I may add here that these are the Sanskrit medical works generally studied at Calcutta, Benares, and other parts of India. There are besides these many other famous works, but they are not in much use at present."

Manuscripts of Sanskrit works on medicine still lie scattered in the country. These MSS. may be collected, edited and published by the learned editors under the auspices of the Government, Societies and also private enterprise. Many such works are being printed in the Āyurvediyya Granthamālā, in the Anandasram Series, and other publications from Bombay, Poona and Calcutta. There are also signs of an awakening amongst our countrymen, and we find a few graduates of our Medical College writing books on the science and have devoted themselves in the improvement of the Āyurveda.

20. *The present status of the Āyurvedic practitioners:* The vaidas are still honoured in this country. The learned Kabirajes demand fees for their visits like the doctors of the modern schools, and the public do not grudge to pay them. This method of receiving fees is certainly an innovation for it was the practice in former times to receive gifts from patients after they were cured, especially on the day when the patient was allowed to eat his normal diet. The sale of medicines by means of advertisements, which they often do, is certainly not to be encouraged, if not prohibited.

There are certain disadvantages from which they suffer. But these disadvantages are the result of their inactivity and ignorance: as for instance, their attitude towards Surgery. At present there are many Kabirajes in affluent circumstances but they take little or no interest in the improvement of their science. They never think of the debt they owe to the science they practise. Recently some colleges have been started, but these institutions are more



or less of a proprietary nature and there is scarcely any certainty that any of them would last long after the death of their Founders. Already there are signs, not of healthy rivalry, but of obstructive hostility between them. Anyhow there is no likelihood in the near future of imparting knowledge in Surgery to the students of Āyurveda, and the vaids of the present day may justly be compared with "a bird with but one wing." Suśruta says: "Only the association of medicine with surgery forms the perfect physician. The Physician who is deficient in the knowledge of one of these branches resembles a bird with but one wing."

Certificates :—Many Kabirajes, for whose learning and skill as a practitioner of the healing art, I entertain profound respect, have expressed their sorrow at the attitude of our Government in not recognising the certificates issued by them to their patients who had been under their treatment. Such an attitude of the Government has caused results which are far from desirable. The public have been forced to resort to uncanny practices in which even the qualified practitioners are known to have taken part. To take a concrete example: a clerk in an office becomes ill. Perhaps he lives in a village where qualified practitioners are not available, or if available, their services cannot be secured on financial grounds. A kaviraj practices in the village, and the clerk naturally calls him for treatment. He applies for leave on medical grounds. As usual a certificate from a registered practitioner is wanted by the officer in charge of the office. The clerk informs him about the true state of things. The officer demands from him in reply that under the rules, a certificate from a qualified practitioner is absolutely necessary to procure leave on medical grounds. What the clerk does next is well known to all. The dignity of the profession of medicine



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suffers in the end. There is no law in India to prosecute a quack, and it is necessary to protect the public by training these kabirajes and recognise them, if they pass the test, as qualified medical men.

Registration : There should be a list of qualified kabirajes in Bengal. When trained according to scientific methods, their certificates to patients should be recognised. For the present, the learned physicians should be entrusted with the power of granting certificates, for amongst them we find men whom the Government have bestowed the highest Honours for their professional attainments, such as Mahāmahopādhyāya, Vaidyaratna, etc.

21. *Proper protection, collection and sale of drugs :* The Government should establish a Therapeutic Garden where the medicinal plants should be grown, and where the students should be taken to study the plants and recognise them. A trained Botanist should be in charge of such a garden, and a learned Kabiraj should take charge of the drug store, the main object of which would be to take proper protection, collection, supply, and sale of the certified drugs to different centres, to be established in the different districts of the Province. A Garden of Medicinal Plants and a Materia Medica Museum should be started for the proper identification of all medicaments of vegetable origin. A Chemist should be appointed for the preparation of mineral medicines. At present, it is difficult to secure reliable medicines, and it is highly desirable that medicinal agents should be supplied from a well organised drug store under Government control or supervision.

22. *Standardisation of drugs :* For the present crude drugs may be used as the kabirajes do it now;



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but standardisation must be gradually introduced in the preparation of medicinal products. The kabirajes are not hostile to improvements; they are now selling their medicines in tablet forms.

23. *The sale of drugs*: The cost of medicines in the Āyurvedic system is decidedly less than that of medicines used by the doctors. And the cost may be reduced if a central organisation be started for supplying crude vegetable and mineral drugs to the medical men under State supervision. The cost of maintaining such an establishment would be satisfactorily met from the profit realised from the sale of drugs, if manufactured on a commercial scale. As examples of successful business in the shape of a druggist's store, I may mention the Sakti Pharmacy of Dacca, Jhandu Pharmaceutical Works, Kalpataru Āyurveda Bhavan, Messrs. C. K. Sen and Co., Ltd., and other firms dealing with Āyurvedic medicines.

The recent world-war has taught us a lesson. We have been reminded of our utter helplessness in getting a supply of medicines from Europe. The cry for imported drugs has abolished the trade in indigenous medicine, the well-tried and efficacious drugs of our country. The formation of a Drug Manufacturing Committee to investigate the possibilities of cultivation of medicinal plants in India and manufacture of drugs from them on a commercial scale is a move in the right direction; and if it be successful, there will be no lack of private enterprise to undertake its manufacture. The Cinchona plantation and the manufacture of Quinine tablets in the Reformatory Jail, Alipore, are instances of successful enterprise that has enriched the State, and at the same time benefitted the poor inhabitants of the country.



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24. *The duties of the Local bodies,—University, Municipality, District Boards.*—It is the duty of the University to do something to stimulate the proper study of the indigenous system of Āyurvedic medicine. There is scope for study and research by medical students, in the investigation of the empirical truths which have proved beneficial for centuries, by scientific methods. But in the University of Calcutta nothing has been done to stimulate such researches. In the list of endowments, there is no donor for the Āyurvedic studies. There have been Lecturerships, Readerships and Professorships in the varied branches of learning. I am the last person to minimise their importance; but I am sorry to remark that, besides what the Government have done for the western medical science, the University has taken no active interest for cultivation of knowledge in medicine, far less in the medical studies of the indigenous system;—a system which is still believed, and followed by the innumerable inhabitants of the country, and is still doing an amount of good to the suffering humanity. That the teaching of Āyurveda is not incompatible with the ideals of University, has been shown by the University of Punjab which has an Āyurvedic Board and which grants diplomas to the successful students. If the premier university failed to take the initiative, let a Board of Studies in Āyurveda be formed in the Calcutta University without further delay and there are many Fellows of the Senate who are eligible to be its members. I do not think that the study of the Āyurveda is less interesting to, or has less claim on, the Senators than any other study which has a board for it.

The Municipalities and the District Boards, should open Āyurvedic dispensaries for the treatment of the poor



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people. The cost incurred would be less than that of similar institutions under Government control. In the dispensaries should be employed one or two apprentices who will help the Kabiraja in his pharmaceutical preparations and in serving his prescriptions. These dispensaries will not only be the means of affording relief to the sick, but will be instrumental in disseminating medical knowledge among the masses. It must be clearly remembered that I would not for a moment think of transplanting the indigenous system in the place of the Western science which has done so much good in the past and which is destined to do more in the future. My object is to give the Āyurvedic physicians a scientific training. Allow me to quote the words of Suśruta: "The ignorant physicians are allowed to exist and practise their profession from carelessness of the King."

156, Haris Mukerjee Road,
Bhowanipur, Calcutta.
Dated the 25th Sept. 1923.

I remain, yours faithfully,

(Sd.) GIRINDRA NATH MUKERJEE.



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ĀYURVEDIC COMMITTEE, BENGAL.

*Oral evidence by Dr. G. N. Mukerjee, B.A., M.D.,
F.A.S.B., dated the 6th November, 1923.*

Answers to the questions put by Dr. M. N. Banerjee,
M.R.C.S. (Eng.), L.S.A. (Lond.), C.I.E., the
President.

Q.—What do you mean by the word ‘literary’ in the sentence “The traditional system of training of Kavirājes which has lasted for many centuries in Bengal has always been exclusively literary in character” (para. 3, p. 14) ?

A.—They learn the science of medicine from the text books, and the teachers explain those subjects in detail. The students do not get much of practical training. Only in the preparation of mineral medicines they have to do practical work. These text books contain scientific facts.

Examples :—(1) *The development of the fetus* has been described by months and these statements have been recorded since the Vedic times (*Garbha-upaniṣad*). But all along the same story is repeated in all the books, and the teachers teach the students according to these books. But these facts are never shown practically to the pupils nor do they corroborate the truth of these statements by observation.

(2) *Surgical operations*.—It is distinctly laid down in the *Suśruta Saṁhitā* that in case of boils, it must be opened by the knife, or cautery, or fire ; and it is mentioned that if a doctor does not open a boil if there be pus in it, then he is considered as ‘candāla.’ Also there are mentions about application of ointments, etc., prior to



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operations. But the students are taught the local applications only and not the practice of surgical operation.

Q.—Do you think that they are accurate descriptions?

A.—With the knowledge of the Western science, I think, we may find them to be fairly accurate and to contain many true facts and observations.

The barbarians who burned the famous library of Alexandria are called by us fanatics, but I think they were sincere; they believed the Koran to be the only book that contained truth, and as they had it, it was useless, they argued, to allow the library to stand as the books in it, as they were not Korans, contained no truth and so must be destroyed. If the Āyurvedic books are rubbish, it is better to burn them for there is no truth in it, but if there is any Koran it should be allowed to live and be studied.

Q.—What is the history of medical education in Bengal?

A.—*Vide* Dr. Mukerjee's paper, para. 4-7, pp. 14-18.

Q.—How was the Āyurvedic system taught in those days?—when was it taught in the Sanskrit College?

A.—The following information has been received from the grandson of Pandit Madhusūdan Gupta. Madhusūdan was a student of the Sanskrit College. His teacher, Pandit Kṣudirām Biśārad had an abscess in the ear and took leave. Then Madhusūdan became the teacher. He used to dissect small animals. It is not a fact that Madhusūdan did the first dissection. Dissection of animals used to be done in the Sanskrit College. The Āyurvedic teaching was a part of the Sanskrit study; the course was for two years. Pandit Naba Kumār Gupta was another teacher of Madhusūdan in Āyurveda.

Q.—What is 'Native Medical Institution'?



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A.—The Government first started a separate institution in 1822 long before the Medical College was established. They used to train ordinary apothecaries in Urdu or Bengali for state emergencies. In 1835 Government ordered abolition of the school (see Dr. Mukerjee's paper). They had it from 1822 to 1835.

Q.—What did Madhusūdan do when he was transferred to the Medical College?

A.—The information is not complete whether he taught the Āyurveda or began to learn the Western science. He learned English from David Hare. Hare, Bethune and Madhusūdan were friends. His son was one of the first ten students of the Medical College. His name was Gopal. The students had a superficial knowledge of English; scholarship was awarded to each, and books and dissecting cases were provided. Bethune presented the Pandit's portrait to the Medical College.

Q.—Were there two classes in the Medical College?

A.—When Madhusūdan came to the Medical College, the students of the Āyurvedic class in the Sanskrit College divided themselves into two groups—one came with Madhusūdan and the other did not. When he entered the dissection hall, most of his students fled. I think that the first batch of students in the Medical College got a mixed training,—training in the Āyurvedic and Western science. Anatomy was studied with the help of dry human bones and dissection of goats. Then gradually the Western system was introduced.

Q.—What is the origin of the Military Assistant Surgeons?

A.—At first in the Native Medical Institution the Indians (especially Mahomedans and Hindusthanees) used to get the training. With the establishment of the



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Medical College the Anglo-Indians began to get their training in the Medical College and formed the Military Assistant Surgeons.

Q.—What is the utility of the Ayurvedic study ?

A.—Summary of pages 67 to 157 of Mukerjee's book *History of Indian Medicine, Introduction*—about the utility, restoration and development ; I have dealt there with the origin of medicine, some obsolete customs, about therapeutic measures, e.g., massage, hypnotism, exercise, and diseases, such as identity of cholera, small-pox since the old days.

Some of the facts mentioned in the original works are not so popularly taught and spoken of because the teachers in these day, lecture on the subjects which they like best (pharmacy, materia medica, medicine), and not all the subjects (surgery, midwifery) which are in the *Āyurveda*.

Q.—Who were the Native Doctors ? Why did the native doctor die long ago ?

A.—Because the graduates of the Medical College came out, and it is a fact that the better qualified seniors always try to oust the juniors and less qualified medical men in practice.

Native doctors.—Before the establishment of the Medical College and Native Medical Institution, it was customary to employ Indians as subordinates in hospitals superintended by British Surgeons to carry out their instructions. Gradually these subordinates acquired skill and experience in medical science and were called "Native Doctors." They were recognized by the Government as such and were ordered to be attached to regiments and civil stations. They acted as compounders and dressers and had to undergo examinations, before they were entitled to higher status. They formed the 'third class' of



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native doctors. In 1822, the Calcutta Native Medical Institution was established to carry on a better and uniform system of education in medical sciences. Jameison, Breton and Tytler were Superintendents of this school. An excellent class of native doctors—the second class—was the result. They were employed in the army and civil stations.

In 1835 this Institution was abolished and the Calcutta Medical College was established “for the instruction of native youths in the various branches of medical science, through the medium of the English language. The passed students were to receive certificates allowing them to practise medicine and surgery and were to receive pay as native doctors. In June, 1838, the demand for native doctors in the army was great, and the reply of the Council to the Government demand was “that the college in its present state, is not likely to afford a supply of subordinate medical officers to the native army. That the duties of the native doctor, and his pay, are incommensurate to the education given in the college.” It was then resolved by the Government that students of this college should, on passing their examination, receive the title of Sub-Assistant Surgeons. They are now known as Assistant Surgeons.

A secondary or military class was then formed for the instruction of native doctors through the medium of their vernacular. They were required to live in the college precincts and to be amenable to military law.

In 1847-48 regulations were drawn up for the education in the college of pupils for the European subordinate medical department. The students on passing their examinations, used to furnish Apothecaries and Stewards to the hospitals of European troops.

In 1851-52, the establishment of classes for the education of Bengali native doctors was added to the



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Secondary class. The students, after passing their examination, were employed in jails and civil stations of lower Bengal. The students who were successful in their examination were also called native doctors. The Bengali class developed afterwards into a separate school—the Campbell School in 1875. The students, on passing their examination from this school had been known as Hospital Assistants. They are now styled as Sub-Assistant Surgeons.

Q.—Do you think that teaching in Bengali or English would make any difference ?

A.—The students like to study medicine in English. At first training was given in English and Bengali in the medical schools but gradually the English came into use because the students liked it better than the Bengali. Really the students find that the English books are easier to learn and the Bengali synonyms of scientific terms are very difficult sometimes. In the case of the Āyurvedic medical schools they would not have so much difficulty as with the western school for in the first case they will have to deal with one class of students.

Q.—Would you sacrifice the advance of Bengali by imparting training in English ?

A.—No—for the present only ; so long as there are no good books or translations in Bengali. Only up to that time they will be taught in English. When good Bengali books will be available then they will be taught in Bengali. Mādhavakar's *Nidāna* is a good book. It has also been recast. The final medium of training would be Bengali.

In his address to the students of the Medical College of Calcutta, Professor Sir William O'Shanghnessy said "The progress of the principles of Normal and Vernacular Education cannot now be checked. These facts have deprived the Anglo-vernacular party of even a pretext for advocating the exclusive use either of English or



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of the learned native tongues. Let those who wish well to India, and desire to see its inhabitants flourish in knowledge, visit the secondary schools of the new Medical College, and they will see the first fruits of the Normal system. I have felt it an imperative duty to publish these important facts."

When the Orientalists and the Anglicists were fighting to determine the medium of instruction of Indian youths, the celebrated scholar Mr. Hodgson cherished equal doubts about the fitness of the Sanskrit, the Arabic and the English languages as the medium of studies for the various nationalities and races which inhabit India. Dr. Wilson in 1838 remarked—"Mr. Hodgson's advocacy of the vernaculars is most powerful and convincing. They must be the medium of the regeneration of India, as they have been such of every country on the face of the globe."

Q.—Why do you say that most of the methods of treatment are "empirical" ?

A.—This is the idea of the people taught in the western science. All the teachings of the Āyurveda cannot be accidental; they must have been founded on facts, experiments and experience. But nowhere are given reasons for the facts, *e.g.*, salt-free diet in ascites and liquid diet in typhoid. They have only described the facts in *sutras* and the commentators and teachers only dilate these facts to the students.

Q.—What is your idea about the text books ?

Paragraph 10 (6), page 22—"the text books require to be recast, etc." (*vide* Dr. Mukerjee's paper).

A.—The teachings of the modern sciences must be incorporated with the teachings of the Āyurveda; If there is anything in the Āyurveda that does not corroborate scientific facts, it must be discarded.



Q.—Are there any Botany, Biology, Physics, Chemistry in the Āyurveda ?

A.—From the following it will be seen that biology was taught in the Āyurveda in the olden times :

Jivaka was a student in the University of Taxila. When he finished his studies he wanted a certificate from his teacher. His teacher ordered him to go and examine the plants which were within a few miles of that University and to note all the plants that were of any medicinal importance. After inspection he reported that there was not a single plant which had not had some medicinal property.

In the *Atharva Veda*—there are mentions about various worms. The description of the worms given by the Ṛsis are exactly the same as given by the writers of the present age. Strange it is that the Ṛsis in their description made the same sort of mistakes, as were done at first, by the early writers of the western science. I would refer you to my book "*Human Parasites in the Atharvaveda*." There are no separate text books of Biology, Physics, Chemistry, etc.

Q.—What are the subjects which have distinctive characters in the Āyurveda ?

A.—Medicine and Materia Medica. The text books on Biology, Physics, Chemistry, Anatomy and Physiology may be written on the model of the Āyurveda with the addition of facts from other sciences.

Q.—You say that there ought to be a Central College, etc. (*vide* Mr. Mukherjee's paper, paras 11-15)—Why ?

A.—If an Āyurvedic College be established and recognised by the Government then the old Kavirajes who had a different training in the *Tols* shall have great difficulty in their practice. So there ought to be a separate



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system of teachings for those Kavirajes to give them some idea about modern advancements.

Q.—The scheme that you have given is too expensive. Can you curtail it ?

A.—Yes, the scheme is expensive but you cannot get good men for anything less than the amount. But you can get some good men who will be glad to do honorary work.

Q.—What is the nature of the Āyurvedic teaching that is given by the Punjab University.

A.—See Calendar of the Punjab University.

Q.—How will the District Board be a source of teaching to the mass ?

A.—They will get training as apprentice—and only practical training like that of the compounders.

Question asked by Mahāmahopādhyāya Gananāth Sen.

Q.—In case the Government is unable to start a Government Central Āyurvedic College, under the present financial condition, do you think that a suitable subsidy to an existing Āyurvedic College would suffice for the proper teaching of the Āyurveda ?

A.—I want a thoroughly equipped model institution maintained by the Government. But if the Government is unable to start such an institution immediately, then any of the existing institutions may be subsidised, provided the subsidy is sufficient to bring it to the standard of a model institution.

Q.—What would be proper control that Government would exercise ?

(a) If the College be a Government one—there should be a board to manage the working of the College. In the Board members will be nominated by the Government from Government officials, from Āyurvedic practitioners, from doctors and from laymen. It should not be maintained and managed like the Calcutta Medical College.



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(b) If it be a subsidised College—the College must be a public institution—there should be one Government official, the other members will be from the doctors, kavirajes and laymen.

The internal management of the College will be in the hands of the Principal.

Q.—If proper arrangements are made for the teaching of the Āyurvedic medicine up to the required standard, should the University grant degrees and diplomas for Āyurveda to the regularly trained students ?

A.—Yes. I think it is the duty of the University.



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REPORT OF AYURVEDIC COLLEGES AMALGAMATION SPECIAL COMMITTEE.

Preface.

In April, 1924, the Principal of the Baidyasastrapith applied to the Corporation for (1) a capital grant of Rs. 25,000, (2) a recurring annual grant of Rs. 10,000 and (3) a plot of rent-free land measuring not less than 3 bighas for the erection of a College and Hospital. The Public Health Standing Committee of the Corporation on the 23rd May, 1924, referred the matter to a Sub-Committee. The Sub-Committee inspected the various Ayurvedic Institutions, and the first question that struck them was whether it was not desirable and necessary to start a really efficient Ayurvedic College in Calcutta for the promotion of Ayurvedic learning. They were further prompted to raise this question by the fact that there were such institutions in other parts of India and they particularly referred to the Ayurvedic College in Madras. They communicated with the Principal of the Ayurvedic College, Madras, the Madras Corporation, the Bombay Corporation, the Poona Municipality and the Principal of the Delhi Tibbi College of Science with a view to ascertain their views. They consulted the authorities of the existing three Ayurvedic Colleges in Calcutta, *viz.*, the Astanga Ayurvedic College, Baidyasastrapith and the Govinda Sundari Ayurvedic College and invited them to attend their meetings with a view to help them in their deliberations and to consider whether the different Ayurvedic Institutions could be amalgamated into a first-class Ayurvedic College. From the discussions the Sub-Committee had with the authorities of these institutions, they gathered that they were all willing to amalgamate provided the Corporation took the necessary steps in the matter. The Public Health Standing



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Committee discussed the matter threadbare at two of their meetings, agreed with the Sub-Committee in their views and strongly recommended as follows :—

(1) That the support of the Corporation be extended to the Ayurvedic, Unani and other indigenous system of medicine and treatment.

(2) That the question of grant to a new Ayurvedic College having regard to the views expressed by the authorities of the three existing Ayurvedic Colleges and other eminent gentlemen interested in the promotion of the Ayurvedic system of medicine and treatment, the Committee are of opinion that in the existing state of things, it is highly desirable that the three existing Ayurvedic Colleges of Calcutta, viz., Astanga Ayurvedi College, Baidyasastra Pith and Govinda Sundari Ayurvedic College should be amalgamated and that a really efficient Ayurvedic College should be started in Calcutta with a well-equipped Ayurvedic Hospital and Outdoor Dispensary and a Herbarium under the management of a representative Ayurvedic Board to be registered.

Appointment of the Special Committee and their recommendations.

The Corporation at their meeting held on the 4th September, 1914, accepted the

- (1) Dr. Sundari Mohan Das.
- (2) Dr. B. C. Ghose.
- (3) Babu Jogesh Chunder Sen.
- (4) Babu Sukumar Ranjan Das.
- (5) Babu Ramaprosad Mukhopadhyaya.
- (6) Kaviraj Shaniadas Bachaspati, Principal, Baidyasastrapith.
- (7) Kaviraj Shib Nath Sen.
- (8) Dr. Amiya Madhab Mallik.
- (9) Dr. Pramatha Nath Banerjee.
- (10) Dr. Grindra Nath Mukerjee.
- (11) Dr. K. S. Roy.
- (12) Mahamahopadhyaya Gananath Sen, President, Ayurvedic Sabha.

recommendations of the Public Health Standing Committee and with a view to give effect to the proposal appointed a Special Committee constituted as shown in the margin to frame a detailed scheme for an amalgamated Ayurvedic College and a constitution



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- (13) Kaviraj Jamini Bhushan Roy, Principal, Astanga Ayurvedic College.
- (14) Kaviraj Ram Chandra Mullick, Principal, Govinda Sundari College.

for the said Ayurvedic Board. The Special Committee have held 12 meetings. At the 1st meeting held on the 13th November, 1924, Dr. Pramatha Nath Banerjea, M.L.C., was elected President of the Committee. Mahamahopadhyaya Gananath Sen, President, Ayurvedic Shabha, Kaviraj Shamadas Bachaspati, Principal, Baidyasastrapith, Kaviraj Ram Chandra Mullick, Principal, Govinda Sundari College and Kaviraj Jamini Bhushan Roy, Principal, Astanga Ayurvedic College were requested to send their suggestions for a scheme for an amalgamated Ayurvedic College and a constitution for an Ayurvedic Board with a special reference to the following points :—

- (1) Constitution, (2) Location, (3) Name of institution, (4) Equipment including, (a) College, (b) Hospital, (c) Herbarium and (d) Miscellaneous, (5) Scope of studies, (6) Funds, and (7) Existing arrangements of each of the institutions.

The Committee further agreed that they would consider any scheme submitted by any other member of the Committee in this connection.

Mahamahopadhyaya Gananath Sen and Kaviraj Jamini Bhushan Roy submitted a joint scheme and Kaviraj Ramchandra Mullick and Kaviraj Shamadas Bachaspati submitted their schemes separately touching on all the points referred to above. No other scheme was submitted by any other member of the Committee. It would appear from the schemes submitted that the authorities of the three institutions are sincerely in favour of an amalgamation. They have also assured the Committee that they would abide by their decision in every matter in this connection. The Committee have carefully gone into the schemes submitted, have discussed the various points raised therein and have



considered all matters ancillary thereto. They beg to submit the following recommendations to the Corporation :—

(1) *Amalgamation*.—The three Ayurvedic Colleges, viz., the Astanga Ayurvedic College, the Baidyasastrapith and the Govinda Sundari Ayurvedic College be amalgamated.

(2) *Name of the Institution*.—The amalgamated College be named “The Ayurveda Mahavidyalaya.”

(3) *General Society*.—The Committee agreed that there should be a Society and that any person having sympathy with the objects of the society should be eligible to be a member of the Society.

That for the purpose of amalgamation, all members of the Institutions namely Baidyasastrapith, Astanga Ayurvedic College and Gobinda Sundari College, should be eligible to become members of the Society in accordance with the Rules and Regulations.

(4) *Governing Body*.—That there should be a governing body for the purpose of carrying on the work of the amalgamated college and hospital according to the rules and regulations for the time being in force and the resolutions of the Society.

(5) *Provisional Ayurvedic Board*.—That for the first year there should be a Provisional Ayurvedic Board for the purpose of organising the amalgamated college and hospital and conducting the affairs of the institution. The Provisional Board should be constituted as follows :—

(a)	Each of the existing three colleges should elect 3 members ...	9
(b)	The Special Committee should elect—	
	(i) 3 eminent Kavirajes not connected with any of the existing colleges ...	3
	(ii) 6 members from the general public ...	6
(c)	The Corporation to nominate 3 members ...	3
	Total	21



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(6) *Office Bearer*.—For the present there should be the following principal office-bearers :—

- (i) The President of the Board.
- (ii) The Rector of the College.
- (iii) The Principal of the College.
- (iv) The Secretary or Secretaries to the Board.
- (v) The Superintendent of Hospital.

That the Principal of the amalgamated college should be a paid officer and should devote his whole time in the work of the college.

That the Principal should be appointed by the Provisional Ayurvedic Board.

That Kaviraj Shamadas Bachaspati should be President of the Provisional Board.

That Mahamahopadhyaya Kaviraj Gananath Sen should be Rector of the College.

That Kaviraj Jamini Bhushan Roy and Ram Chandra Mullick should be the Joint Secretaries of the College.

That Kaviraj Shibnath Sen should be the Superintendent of the Hospital and that the post should be honorary for the present.

(7) *The Corporation Contribution*.—Having regard to the schemes submitted by Kaviraj Shamadas Bachaspati, Mahamahopadhyaya Gananath Sen and Kaviraj Jamini Bhushan Roy, the Committee are of opinion that about 5 bighas of land would be required for the amalgamated College and Hospital. The capital expenditure for buildings and equipment would be about Rs. 3 lakhs and annual recurring expenditure would be in the neighbourhood of Rs. 60,000. They recommend that the Corporation should give a plot of land measuring about 5 bighas in a suitable locality in Calcutta for the amalgamated College and Hospital, contribute a lakh of rupees towards the cost of



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the buildings and equipment and make an annual grant of Rs. 30,000 for maintenance.

(8) *Memorandum of Association and the Rules.*—The Memorandum of Association of the Society and the Rules are appended hereto.

(9) *Representatives on the Provisional Board elected by the existing Ayurvedic Colleges.*—The authorities of the existing three Ayurvedic Colleges have selected the following representatives on the Provisional Board :—

(i) The Baidyasastrapith.

1. Kaviraj Shyamadas Bachaspati.
2. Kaviraj Sarat Chandra Kabya-Byakaran-Sankhya-Vedantatirtha.
3. Kaviraj Bimalananda Tarkatirtha.

(ii) The Astanga Ayurvedic College.

1. Mahamahopadhyaya Kaviraj Gananath Sen, Saraswati, M.A., L.M.S.
2. Kaviraj Jamini Bhusan Roy Kaviratna, M.A., M.B.
3. Kaviraj Hem Chandra Sen, Bhisagratna.

(iii) The Govinda Sundari Ayurvedic College.

1. Maharaja Sir Manindra Chandra Nandy, K.C.I.E.
2. Maharaj Kumar Srish Chandra Nandy, M.A.
3. Kaviraj Ram Chandra Mallik, Kavya-Vyakaran-Sankhyatirtha. Sathdarsanacharya, Bhisakshatri.



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NOTE OF DISSENT.

4th April, 1925.

To

The SECRETARY,

Corporation of Calcutta.

DEAR SIR,

I beg to acknowledge receipt of a copy of the Minutes of the Proceedings of the last meeting of the Special Committee appointed to frame a detailed Scheme for an amalgamated Ayurvedic College and a Constitution for an Ayurvedic Board, containing the Report as adopted by the Committee. As the Report is going to be placed before the Corporation soon, I would request you to place my note of dissent along with it before the Corporation.

1. We began our work as members of the Special Committee with the object, that the proposed Ayurvedic College would be formed by the amalgamation of the three existing Ayurvedic Colleges, *viz.*, Astanga Ayurveda Vidyalaya, Govinda Sundari Free Ayurvedic College, and the Vaidya Sastrapitha. We tried our best for the desired amalgamation and we framed a detailed scheme for the amalgamated college. But for some reasons which would be apparent from the Extracts of the Proceedings of the Governing Bodies of the colleges concerned, amalgamation was not found possible. I do not blame anybody for their decision to which they arrived after mature deliberation; but as the amalgamation failed, the scheme formulated in our Report could no longer be called a detailed scheme for the amalgamated Ayurvedic College.



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2. In the formation of a Provisional Ayurvedic Board, item No. 5 in the report, it was unanimously adopted that (b) the Special Committee should elect (i) 3 eminent **Kabirages** not connected with any of the existing colleges, (ii) 6 members from the general public. But no such election of the members took place, and we were obliged to send our Report incomplete. We were told that the Special Committee had not been entrusted with the power of election of the members by the Corporation, and consequently the 9 members were elected by the Corporation. Personally I do not think that any gentleman who is sympathetic to a particular college should be debarred from being appointed a member; but as we provided that the 3 colleges should select 3 representatives each, it was settled that members under 5 (b) should be selected from gentlemen not connected with the 3 existing colleges. But some of the gentlemen selected by the Corporation are connected with the Colleges mentioned above.

3. In the item No. (6), the principal office-bearers have been selected by the Special Committee, and names of gentlemen had been recommended for the posts. The representatives of the three colleges were also elected by the colleges, and the names of the gentlemen so elected had been accepted by the Special Committee. If the Special Committee had no power of election, the names of gentlemen elected for the principal offices should be deleted from the Report. Then our Report would consist of a scheme and a constitution of the proposed college and the provisional Board, and to be consistent throughout, no name should have been suggested. Either we should have elected the members according to our resolutions, or we ought to have ceased to nominate any. In fact, our recommendations for the



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principal office-bearers were made on the basis of the resolution 5. The result of the election (12 by the Corporation and 9 by the three Colleges) was that 21 members of the provisional Board had no voice in the election of the principal office-bearers. The office-bearers themselves expressed their doubts about the procedure adopted.

On all other points I fully approve the Report.

Yours faithfully,

(Sd.) G. N. MUKERJEE.



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APPENDIX

Memorandum of Association of Ayurveda Mahavidyalaya.

1. The name of the Society shall be the "Ayurveda Maha-Vidyalaya Parishat."

2. The Registered Office of the Society shall be situated in Calcutta.

3. The objects of the Society shall be the imparting of Ayurvedic Education to students in a systematic manner, the advancement of the Ayurvedic science for the benefit of the suffering humanity ; and for the attainment of the aforesaid objects the Society may adopt any or all of the following means, namely :—

(a) To establish and maintain a College or Colleges and a Dispensary or Dispensaries, Hospital or Hospitals and construct, equip and manage such buildings, Lecture-rooms, Museums, Laboratories, Herbarium and Gardens, Libraries, Hospitals, Dispensaries, Hostels, Boarding Houses and other necessary buildings to be used in connection therewith and as adjuncts or as accessories thereto.

(b) Provide for the admission and treatment of in-door and out-door patients in the Hospital or Hospitals or Dispensaries which may be started or may hereafter come under the control of the Society.

(c) Provide for the moral training of students of the College in keeping with the best traditions of the country.

(d) Make and amend rules and regulations in connection with the management and control of the said College and hospital and other institutions that may be established or taken over by the Society and for the residence for the students and officers and servants and particularly in connection with the admission and conduct of students and regulation of studies.

(e) Encourage research in the Ayurveda and allied



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sciences by grants from the funds of the Society or by the establishment of Fellowships, Scholarships, Prizes or Rewards and in such other manner as the Society may determine upon.

(f) Endow or establish Professorship, Lectureships, Readerships in the Ayurveda or allied sciences.

(g) Encourage systematic study of diseases and drugs according to Ayurvedic and if necessary modern methods.

(h) Grant Diplomas, Certificates of Proficiency, Medals, Scholarships, Free-studentships or Rewards to students of the College under such terms and conditions as the Society may think fit.

(i) Establish farms for the cultivation, distribution and supply to the profession of medicinal plants under such conditions as the Society may determine.

(j) Collect manuscripts and compile, edit, translate, print, publish, sell or help in the compiling, editing, publishing, printing and selling of books or journals, for the use of students, practitioners or the general public.

(k) Publish, circulate or sell or help in the publication or circulation or sale of a journal of a character specially adapted to the needs of the Ayurvedic science and for purposes of making Ayurveda better known amongst the people of the country and for purposes of creating general interest in Ayurveda.

(l) Publish, distribute or sell records of transactions and calendars of the Society and bulletins and reports of the work done in the Hospitals, Dispensaries and Laboratories connected with the Society.

(m) Consider the law of India and all questions affecting the Ayurvedic profession and adopt such measures from time to time regarding the same as may be deemed expedient or necessary.

(n) Purchase, take on lease or otherwise acquire, hold,



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Members of the Committee nominated by the Calcutta Corporation, shall be Ex-officio Members.

5. Any person of eminent position and attainments, who is specially interested in the objects of the Society may be elected an Honorary Member at a meeting of the Society on the recommendation of the Executive Committee. Such election may be for life.

6. Any person of eminent position who may take interest in the Institution and give substantial help to it, may, on the recommendation of the Executive Committee be elected a Patron, or Vice-Patron at a meeting of the Society. Such election may be for life or for a definite term.

7. Any person above the age of 18 years may be elected a Member. Such person shall be duly proposed, seconded, and elected at a meeting of the Executive Committee.

8. If the whole amount of the Annual subscription of an Ordinary Member be not paid during the year for which it is payable and within six months thereafter, his rights of membership shall *ipso facto* be suspended. Thereafter, the Executive Committee may, after giving him at least one month's notice in writing, remove his name from the list of Members with effect from the 1st Baisak of the following year, or such later date as the Executive Committee may fix.

Meetings of the Society.

9. Meetings of the Society shall be called General Meetings. An Annual General Meeting shall be held every year not later than the last day of Baisak, at which the following business shall be transacted :—

- (a) To consider the Report of the Provisional Board and the Executive Committee for the previous year ;



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- (b) To consider the audited accounts of the previous year and the balance sheet;
- (c) To pass the Budget for the new year;
- (d) To elect the office bearers for the new year;
- (e) To elect members of the new Executive Committee;
- (f) To appoint Auditors;
- (g) To transact any other business that may be brought forward by the Executive Committee or of which a week's notice in writing has been given by any member.

10. A Special General Meeting may be convened at any time by the Honorary Secretary of his own motion, and shall be convened by him at the instance of the President or of the Executive Committee. If the Honorary Secretary shall fail to call such meeting within 7 days after being requested to do so by the President or by the Executive Committee, the President or the Executive Committee, acting through any Member or Members authorized by them in that behalf, may call the meeting.

11. The Honorary Secretary shall call a Special General Meeting on receipt of a requisition signed by not less than 10 Members of the institution. If he shall fail to call such meeting within one week after receipt of such requisition, the requisitionists or any 10 of them may themselves call such meeting.

12. Seven Members shall form a quorum at a General Meeting of the Members.

13. If within half an hour of the time fixed for a meeting, a quorum is not present, the meeting shall, when it has been called by or at the instance of the Executive Committee or the President, or by the Honorary Secretary of his own motion, stand adjourned to another day and hour to be fixed by the Members there present, and the Members present at such adjourned meeting shall form



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manage, let, sell, exchange, mortgage or otherwise dispose of movable or immovable properties of every description and all rights or privileges necessary or convenient for the purpose of the Society, and in particular any lands, buildings, furniture, household and other effects, utensils, books, newspapers, periodicals, instruments, fittings, apparatus, appliances, conveniences and accommodation and when deemed necessary or desirable in the interest of the Society, sell, demise, let, hire, mortgage, transfer, or dispose of the same.

(o) Invest the moneys of the Society not immediately required in promissory notes of the Government of India or any securities which are or may be authorised by any Act of Indian Legislature or by the High Court of Calcutta for the investment of Trust moneys.

(p) Assist, incorporate or co-operate with any other Society or Association whether incorporated or registered or not and having altogether or in part objects similar to those of the Society.

(q) Accept grants-in-aid from Government, or Indian States or Municipalities or other Corporate Bodies and enter into such arrangements with Government, or Indian States, or Municipalities or Corporate Bodies as the Society may think fit.

(r) Accept gifts and endowments on such terms as the Society may consider reasonable.

(s) Undertake and carry out the execution of any trusts which the Society may deem to be directly or indirectly conducive to its interests.

(t) Borrow or raise money by the issue of or upon bonds, debentures, bills of exchange, promissory notes or other obligations or securities of the Society or by mortgage or charge of all or any part of the property



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of the Society and collect donations and subscriptions for the purpose of the Society.

(u) Establish, endow, contribute to, organise and manage provident or benevolent funds for the benefit or assistance of the staff employed by the Society and their families and dependants.

(v) Do all such other things as may be lawful, incidental or conducive to the attainment of the foregoing objects or any of them.

4. If at any time it is found advisable or desirable to discontinue the society, it shall be dissolved in the manner provided by the Societies' Registration Act (Act XXI of 1860) and its property and assets shall be given or transferred to some other institution or institutions having objects similar to the objects of this society in accordance with the provisions of the said Act, subject to the terms and conditions of any agreement which may be subsisting at the time with any donor or lessor.

RULES.

Constitution.

1. The Society shall consist of four classes of Members, namely, Life Members, Ordinary Members, Ex-officio Members and Honorary Members.

2. Any person making a donation of Rs. 500 or more to the Funds of the Society shall be entitled to become a Life Member.

3. Any person paying an annual subscription to the Society of Rs. 12 shall be entitled to become an Ordinary Member.

4. The Trustees, Professors and Lecturers and Visiting Physicians and Surgeons of the Maha-Vidyalyaya and the



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quorum whatever their number may be. If, however, the meeting has been called by the Honorary Secretary on the requisition of Members or by the requisitionists themselves, it shall be dissolved.

14. At least 7 days' notice of a General Meeting shall ordinarily be given to each Member. The notice shall specify the place, the day and the hour of such meeting, and the nature of the business to be transacted at such Meeting. In case of an emergency, a General Meeting may be called on shorter notice.

15. The non-receipt or short service of a notice of any General Meeting or of any Meeting of the Executive Committee or of any Sub-Committee shall not invalidate the proceedings of such meeting.

16. Every question arising at a General Meeting shall, unless otherwise provided, be decided by a majority of votes of the Members present and voting on the question. In case of an equality of votes the Chairman of the Meeting shall have a second or casting vote in addition to his ordinary vote.

17. The President of the Society, when present, shall preside at all General Meetings. In his absence, the meeting shall elect its own Chairman.

18. The Society shall have ultimate authority in all matters relating to the institution except such as are expressly provided for in the Rules and Regulations.

Executive Committee.

19. The management and control of the property, business, and affairs of the institution shall be vested in an Executive Committee, who shall have full power to deal with all matters connected with the institution, subject only to the Rules and Regulations for the time being in force and the Resolutions of the Society.



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20. The Executive Committee shall consist of not more than 17 members including the officers and they shall be elected or appointed as follows :—

- (a) 8 members to be elected by the Society at its Annual General Meeting ; provided that not more than two of such members shall be members of the staff in receipt of salary ;
- (b) 3 members to be elected by the Corporation of Calcutta ;
- (c) 1 member to be elected by the college staff of the Mahavidyalaya and 1 by the Hospital staff ; and
- (d) The Principal, the Rector and the Secretary or Secretaries of the Mahavidyalaya *ex-officio*.

If any vacancy occurs during the interval between any two Annual General Meetings, it shall be filled up by the body concerned.

21. The Executive Committee shall elect its Chairman every year. They shall ordinarily meet once every month to transact all necessary business. A Special Meeting of the Executive Committee may be called by the Honorary Secretary or the Chairman whenever he thinks it necessary and shall be called by the Honorary Secretary on a requisition made by not less than three members of the Executive Committee. Seven shall form a quorum.

22. The Executive Committee may from time to time, appoint Sub-Committees for the convenient transaction of the business of the institution.

The Chairman shall preside at every meeting of the Executive Committee. In his absence, the meeting will elect one of its members as Chairman.

Office Bearers.

23. The Society shall have a President, a Rector, a Treasurer, a Secretary or two Secretaries and a Superintendent of Hospital.



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The Rector shall have power to guide the Principal in regard to all academic matters and supervise studies in the college in a general way.

The Principal shall be responsible for carrying on the academic as well as administrative business of the college and in particular shall be responsible for the maintenance of internal discipline in the college.

24. The Honorary Secretary shall have charge of the executive work of the institution. He shall keep the minutes of meetings, carry on correspondence, look over the accounts and records, superintend the collections and be responsible jointly with the Honorary Treasurer, for the due application of the funds of the Society. He shall be responsible for giving effect to the Rules and Regulations of the Society, and the resolutions of the Executive Committee and of General Meetings.

25. The Honorary Treasurer shall be the custodian of the moneys of the institution. He may delegate his powers in respect of the collection and expenditure of small amounts to any other Office-Bearer or to a Subordinate Officer, but such Office-Bearer or Subordinate Officer shall remain duly responsible to the Honorary Treasurer and the Executive Committee. The Honorary Treasurer shall furnish the Honorary Secretary with funds for meeting the current expenses of the institution and such other amounts as may be sanctioned by the Executive Committee. On emergent occasions, any absolute necessary disbursements may be made by the Honorary Treasurer, subject, however, to ratification by the Executive Committee at its next meeting. The Honorary Treasurer shall deposit all funds not required for current expenses in a Bank to be approved by the Executive Committee. All cheques on the Bank shall be signed by the Honorary Treasurer and the Honorary



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Secretary jointly. In the absence of the Honorary Treasurer, the Executive Committee may entrust his duties to any other Office-Bearer.

Trustees.

26. The property of the institution shall be vested in Trustees, whose number shall not be less than three not more than five.

27. The first trustee shall be.....

28. The trustees shall hold office for life or until they resign their trusteeship in writing.

29. A new Trustee shall be appointed only at a General Meeting.

30. The Trustees shall have power, in pursuance of a resolution passed at a Meeting of the Executive Committee and confirmed at a General Meeting, to accept any gift, or hold any property, or sell, mortgage, transfer, lease, dispose of or deal with in any particular manner whatever, any property movable or immovable of the Society or acquire or take on lease any property.

In case of disagreement between the Society and the Board of Trustees on any matter it shall be referred back to the Society for reconsideration at a special meeting, whose decision shall be final and binding on the Trustees.

31. Any three of the Trustees may exercise all or any of the rights and powers of the Trustees under these Rules.

General.

32. The income and property of the Society, whence-soever derived, shall be applied solely toward the promotion of the objects of the institution as set forth in the Memorandum of Association, and no portion thereof shall be paid or transferred, directly or indirectly, by way of dividend, bonus, or otherwise by way of profit, to the persons who at any time are or have been members



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of the Society or to any of them or to any person claiming through any of them. Provided that nothing herein contained shall prevent the gratuitous distribution among or sale at a discount to, Members or Subscribers to the funds of the Society or otherwise, relating to all or any of its objects, nor the payment, in good faith, of remuneration to any officers or servants of the Institution or to any Member thereof or any other person, in return for any services actually rendered to the Society.

33. An Office-Bearer, or a Member may be removed for good and sufficient cause by a resolution passed by a majority of three-fourths of the Members present at a General Meeting and confirmed at a subsequent General Meeting called within a period of not less than a fortnight and not more than two months after the first meeting.

34. The Executive Committee may frame regulations not inconsistent with these Rules, subject to ratification at the next General Meeting.

35. The Executive Committee may make suggestions for additions to or amendments of these Rules. Any individual member shall also have the power to propose any additions or amendments at a General Meeting of the institution, provided that due notice of such additions or amendments shall have been specifically given to the Honorary Secretary at least a fortnight before the meeting and the Honorary Secretary shall have circulated such notice among all the Members.

36. Additions to or amendments of, any of these Rules shall only be made by a majority of two-thirds of the Members present at a General Meeting. The Memorandum of Association shall not be altered or amended except at a Special General Meeting by the votes of three-fifths of the total number of Members on the roll, other than those whose rights have been suspended



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under Rule 8, and confirmed by the votes of three-fifths of the Members present at a second Special General Meeting.

Transitory Provisions.

1. There shall be a Provisional Ayurvedic Board which shall manage and control the affairs of the Institution for one year from the date of amalgamation. This Board shall be constituted as follows :

- | | |
|---|-----|
| (a) Each of the existing three Colleges shall elect | |
| 3 members | ... |
| (b) The Special Committee shall elect— | 9 |
| (i) 3 eminent Kavirajes not connected with the | |
| existing Colleges | ... |
| (ii) 6 members from the general public | ... |
| (c) The Corporation shall nominate 3 members | 3 |

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2. The first Trustees shall be elected by the Provisional Board.

N.B.—A copy of the report was sent to each of the Governing Bodies of the three existing Colleges for an expression of opinion. The Governing Bodies of the Baidyasastrapith and the Govinda Sundari Ayurvedic College have approved of the scheme framed by the Special Committee for an amalgamated Ayurvedic College, but the Governing Body and the Board of Trustee of the Astanga Ayurvedic College are of opinion that at present it is not desirable that the Ashtanga Ayurvedic College be amalgamated with the other two existing Colleges.



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EXTRACTS FROM THE PROCEEDINGS OF THE MEETINGS OF THE GOVERNING BODIES OF THE THREE COLLEGES.

*Letter from the Secretary, Gobinda Sundari Free Ayurvedic
College, dated the 13th March, 1925.*

With reference to your letter No. S-7025, dated the 7th March, 1925, forwarding, for an expression of opinion, a copy of the report of the Special Committee appointed by the Corporation to frame a detailed scheme for an amalgamated Ayurvedic College, I have the honour to state that the report was duly laid before the Governing Body of this College at their meeting held on 11th March, 1925, and an extract from the proceedings of the meeting is appended.

*Extract from the Proceedings of the meeting of Governing
Body of the M. C. G. S. Free Ayurvedic College
held on 11th March, 1925.*

Read letter No. S-7025, dated 7th March, 1925, from the Secretary to the Corporation of Calcutta with enclosures.
Resolved—

That the Corporation be informed that the Governing Body fully concur with the scheme framed by the Special Committee of the Corporation for the management of the amalgamated Ayurvedic College. Resolved further that their sincere thanks be conveyed to the Corporation for what they have done so far for the amalgamation of the three existing Ayurvedic Colleges.

*Letter from the Secretary, Baidya Sastra Pith (National
Ayurvedic College), dated the 14th March, 1925.*

Re AYURVEDIC COLLEGE AMALGAMATION.

With reference to your letter No. S.-7027, dated the 7th March, I have the pleasure to inform you that the report of the Special Committee forwarded with the



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letter was placed before our College Council (Governing Body) on 12th instant for consideration and that the Council unanimously passed the following resolutions supporting amalgamation and the final report of the Committee and heartily thanked the Special Committee for their effort.

Resolved—

(1) That considering the present state of “Ayurveda” this Council is of opinion that all Kavirajes should leave aside all personal and sectarian interests and devote their energies for the uplift of Ayurveda.

This Council has already intimated its desire for the amalgamation of the three existing Colleges and it reiterates the same again and conveys its sincere eagerness for amalgamation and also tenders thanks for the efforts of the Committee for the last six months to bring about amalgamation.

(2) This Council while recognising that the proposed grant is not adequate, considers that there are one or two points in the report of the Special Committee which needs looking into but in view of the loss of time and resultant delay in starting work that will take place, requests that the report of the Special Committee be adopted.

(3) The Council understands that Mahamahopadhyaya Gananath Sen has informed the Special Committee at their last meeting that the three eminent Kavirajes nominated by the Corporation were connected with the Baidyasastra Pith and this action of the Corporation was contrary to the constitution of the Provisional Board.

The Council of the Baidyasastra Pith considers it necessary to inform the Special Committee that the three Kavirajes elected by the Corporation have no connection whatever with the Baidyasastra Pith and their names were put in on the assurance being given by one of the



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members of the Council that they would help the Baidya-sastra Pith by teaching the students of the College but as they did not agree to the suggestion, this fact was recorded in the letter of resignation submitted by them.

*Letter dated the 14th March, 1925, from the President,
Executive Council, Astanga Ayurveda
Vidyalaya, Calcutta.*

With reference to your letter No. S-7026, dated 7th instant, addressed to the Secretary of the Astanga Ayurveda Vidyalaya, I beg to state that I placed before the Governing Body and the Board of Trustees of my College a copy of the Report of the Special Committee appointed by the Corporation "to frame a detailed scheme for an amalgamated Ayurvedic College" for favour of their opinion and guidance.

The Governing Body and the Board of Trustees in a combined meeting held on 13th instant have expressed their opinion as follows :—

I. That this meeting of the Governing Body and the Board of Trustees of the Astanga Ayurveda Vidyalaya offers its heart-felt thanks to the Corporation of Calcutta for recognising that support of the Corporation should be extended to the Ayurvedic system of medicine.

II. That the Astanga Ayurveda Vidyalaya has been attempting the resurrection and growth of Ayurveda in all its eight branches, viz.—

- (1) Shalya or Surgery and Midwifery (together).
- (2) Shalakya or Surgery of the Eye, Ear, Nose, and Throat, etc.
- (3) Kayachikitsa or Practice of Medicine.
- (4) Bhutavidya or Treatment of mental diseases (including the so-called obsessions).
- (5) Kaumara-bhritya or Hygiene and Treatment of children.



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(6) Agada-tantra or Diagnosis and Treatment of Poisons, vegetable, mineral and animal, including Snake-bite, Rabies, etc.

(7) Rasayana or Hygienic and Preventive Medicine for the attainment of longevity and rejuvenation in old age.

(8) Vajeeakaran-tantra or Sexual Science including sexual Hygiene and Treatment of Sexual diseases, and has adopted modern scientific methods where necessary for the said purpose and is not based on blind orthodoxy ; but it appears that the two other Ayurvedic Colleges do not attach the same importance to the modern methods of scientific investigation ; and in consequence, an amalgamation of Colleges which might hold fundamentally different ideas and ideals would not increase their efficiency.

III. That the proposed amalgamation of the existing Colleges although conceived in the best interests of the Ayurvedic Science, is not in the present circumstances likely to be conducive to its healthy growth.

IV. That this meeting is of opinion that at present it is not desirable that the Astanga Ayurveda Vidyalaya should be amalgamated with the Vaidya-Shastra Pith and Govinda-Sundari Free Ayurvedic College.



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APPENDIX.

The Committee appointed by the Government of Madras on the indigenous medicines drew up the following Questionnaire :—

1. What is the division or divisions of the indigenous systems of medicine,—Ayurveda, Unani or Siddha—that you propose to deal with?

2. (a) What are the theory or theories of causation of disease according to your system? Please favour the committee with your views as to how far your theory or theories stand the tests of modern scientific criticism. (b) What are the principles and methods of diagnosis and treatment followed in your system? Please favour the committee with your views as to the general efficacy of treatment adopted in your system, supporting your statements by facts and figures wherever possible. (c) Do you hold that the view that indigenous systems of treatment are more efficacious in certain conditions than other systems? If you do, please adduce evidence in support of your statement.

3. (a) Are you connected directly with any institution on indigenous lines? (b) Do you consider that the existing institutions of indigenous systems are satisfactory from the standpoint of (1) adequacy of medical relief provided: (2) suitability as centres of medical education. If your answer is in the negative, please state in what respect you consider the existing arrangements deficient and how you propose to remedy them. (c) Do you consider that there exists at present sufficient provision for medical relief and medical education on indigenous lines? If your answer is in the negative, please state what measures you would propose to remedy the insufficiency.

4. (a) Do you consider that the ideal medical training



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of indigenous systems of medicine requires (1) That the students should be placed under personal guidance of teachers of first-rate ability and of recognised standing in their subjects; (2) that the teachers and students alike should have access to well appointed hospitals, laboratories, libraries and museums; (3) that the teachers should have sufficient leisure to be able to pursue independent investigations in their own subjects? If you share in this view as to the essentials of medical training, do you consider that this ideal is attained or attainable in the near future in any institution in this Presidency or elsewhere where there is provision for medical training on indigenous lines? (6) If you consider that this ideal is too high for the present, what would you substitute in its stead, as (1) the ideal to be ultimately achieved, (2) the idea to be worked out in the immediate present.

5. Do you agree with the view of the Calcutta University Commission that "There is an obvious and promising desire at the present moment among the numerous adherents of these (indigenous) systems for closer touch with modern scientific methods. In time, no doubt, they will be able to make available for the practitioners of western medicine the traditional knowledge which is of real value and will reject, as western medicine continually rejects, those theories which are mere survivals, and cannot stand the test of experiments. The distinction between Indian and western systems of medicine will then disappear." If you agree that a unified system of medicine as indicated in the above passage is the ideal to be aimed at, what steps would you suggest for the fulfilment of such an ideal?

6. Do you agree with the view that the curriculum of studies of indigenous medicine should include a study of modern scientific methods as illustrated by such subjects



of study as modern physics, chemistry, and biology, as also a study on modern lines of anatomy, physiology, pathology, bacteriology, and surgery in all its branches? If you agree with the above view, in whole or in part, please favour the committee with a precis of the course of studies you would propose for students of indigenous medicine, with special reference to (a) the progressive standard corresponding for example, to the existing allopathic qualifications of Licentiate (L. M. P. of our allopathic Medical Schools), Graduate, Masterate and Doctorate (L.M.S., M.B., M.S., M.D., of our Universities). (b) The preliminary qualifications and periods of study for each of the standards proposed. (c) The medium or media of instruction proposed.

7. What are your views on the question of extending Medical Registration to Indigenous Systems of Medicine? If you hold that such extension is necessary and desirable, please favour the Committee with your views regarding (a) the formation of a suitable Registration Board for admitting competent practitioners into the medical register, (b) any changes in, or additions to, the existing legislation on Medical Registration.

8. What is your opinion regarding the comparative cost of treatment, according to allopathic and indigenous systems? Please give reasons for your opinion.

9. What, in your opinion, are the causes of decay of the indigenous systems of medicine? Kindly favour the committee with your suggestions for revival?

10. Please state your views as to how the indigenous systems of medicine can be fostered and prompted by (a) the State, (b) the local boards, (c) the Universities, (d) Private agencies (individuals or association).



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ABBREVIATIONS.

In these volumes the following abbreviations have been used for the names of authors and their books :

Abbreviations. Names of Authors and Books.

C. S.	=	Caraka Saṁhitā
S. S.	=	Suśruta „
A. S.	=	Aṣṭāṅga Saṁgraha
A. H. S.	=	Aṣṭāṅga Hrdaya Saṁhitā
M. N.	=	Mādhava Nidāna
V. M.	=	Vṛinda Mādhava
C. P. D.	=	Cakrapāṇi Datta
Bhā	=	Bhānumati
B. P.	=	Bhāva Prakāśa
Śā. S.	=	Sāraṅgadhara Saṁgraha
V. K. V.	=	Vyākhyā Kusumavali
V. M. K.	=	Vyākhyā Madhu Koṣa
G. N.	=	Gada Nigraha
R. R. S.	=	Rasaratna Samuccaya
R. C.	=	Rasendra Cintāmaṇi
R. H.	=	Rasa Hrdaya
R.	=	Rasārṇava
A. T.	=	Agniveśa Tantra
B. S.	=	Bhela Saṁhitā
J. S.	=	Jatukārṇa „
P. S.	=	Parāśara „
H. S.	=	Hārta „
K. S.	=	Kṣārapāṇi „
V. S.	=	Vṛddha Suśruta
V. H.	=	„ Hārta
V. B.	=	„ Bhoja
A. V.	=	Aśva Vaidyaka
AV.	=	Atharvaveda

ABBREVIATIONS

RV.	=	R̥gveda
YV.	=	Yayur Veda
SV.	=	Sāma Veda
Ni. S.	=	Nivandha Saṁgraha
T. C.	=	Tattva Candrikā
K. K.	=	Kartika Kuṇḍu
D.	=	Dallvaṇācārya
G.	=	Gayadāsa
J.	=	Jaijñāṭhācārya
H.	=	Haricandra
R. G.	=	Ravi Gupta
A. D.	=	Aruṇa Datta
S. K. D.	=	Śrīkanṭha Datta
V. R.	=	Vijaya Raksitā
R. S. S.	=	Rasendra Sāra Saṁgraha
R. K.	=	Rasendra Kalpadruma
Si. S.	=	Sivadāsa Sena
B. M.	=	Bhāva Miśra
V. J.	=	Vaidya Jivana
Y. R. K.	=	Yogarātnākara
R. N.	=	Rāja Nighaṇṭā
D. N.	=	Dhanvantari Nirghantu
M. P. N.	=	Madana Pala „
Y. T.	=	Yoga Taraṅgini
Ā.	=	Ātreya
A.	=	Agniveśa
R. P.	=	Rasa Pradīpa
V. V. P.	=	Vṛamha Vaivarta Purāṇa
N.	=	Navanītaka
A. R.	=	Āyurveda Rātnākara

A T A LOGUES.

The following catalogues should be consulted for notices of Āyurvedic books :—

Abbreviations.

Names of Catalogues.

Z. d. D. M. G. = Zeitschrift der Deutschen Morgenländischen Gesoelschaft.

B. C. = Sūcipustakam. Cat. of Sanskrit MSS. in the Library of the Asiatic Society of Bengal.

Cat. Cat. = Catalogus Catalogorum.
(Leipsic, 1891, Supplement 1896.) It gives a list of Sanskrit MSS. in the alphabetical order of works and authors.

I. O. Cat. = India Office Catalogue.

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- Stein: Cat. of Sanskrit MSS. in the Raghunath Temple Library of H. H. the Maharaja of Kāshmir and Yammu. By M. A. Stein.
- C. S. (Cat.): Catalogue, Sanskrit College Library, Calcutta.
- W.: Weber's Berlin Catalogue.
- B. N.: Buniyon Nanjies.
- Ep. Ind.: Epigraphia Indica.
- C. B. T.: Cat. of the Chinese Transcript of the Buddhist Tripitaka.
- G. O. M. L.: Cat. of Government Oriental MSS. Library, Madras, XXIII—Medicine.
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NOTICES,
BIOGRAPHICAL AND BIBLIOGRAPHICAL,
OF THE
ĀYURVEDIC PHYSICIANS
AND THEIR WORKS ON MEDICINE

Avesta Nairyo-Sanha, i.e., praised by men), *Jātāvedas* (i, 44, 4 ; 45, 3 ; 49, 5 ; 77, 5 ; 78, 1 ; 94, 1 ; 99, 1 ; 127, 1 ; ii, 2, 1, 12 ; 4, 1 ; iii, 1, 20, 21 ; 2, 8 ; 3, 8 ; 6, 6 ; 10, 3 ; 11, 4, 8 ; 15, 4 ; 17, 2, 4 ; 20, 3 ; 21, 1 ; 22, 1 ; 23, 1 ; 25, 5 ; 26, 7 ; 28, 1—4 ; 29, 2 ; iv, 1, 20 ; 3, 1 ; 5, 11, 12 ; 12, 1 ; 14, 1 ; v, 4, 4, 10 ; 5, 1 ; 9, 1 ; 22, 2 ; 26, 7), *Vaiśvānara* (i, 39, 1 ; 49, 5, 6 ; 98, 1—3 ; iii, 2, 3 ; 26, 1 ; iv, 5, 1 ; v, 27, 1) and *Vasu* (i, 31, 3 ; 44, 3 ; 45, 9 ; 79, 5 ; 94, 13 ; 127, 1 ; 143, 6 ; ii, 3, 4 ; 7, 1 ; 9, 1 ; iii, 4, 1 ; 15, 3 ; 18, 2 ; 19, 3 ; iv, 5, 15 ; 12, 6 ; v, 3, 10 ; 6, 1 ; 21, 2). He is *Mātariśvān* (i, 96, 4 ; 128, 2 ; 147, 3 ; 148, 1 ; iii, 5, 8 ; 26, 2, 3 ; 29, 1), *Jatābodha* (i, 27, 10), *Usig* (iii, 3, 7, 8 ; 11, 2 ; 15, 3 ; 27, 10 ; iv, 1, 15 ; 6, 11), *Angira Rṣi*. (i, 31, 1, 2 ; 74, 5 ; 75, 2 ; 127, 2 ; iv, 9, 7 ; v, 8, 4 ; 10, 7 ; 21, 1 ; ii, 84, 4 ; 102, 17), *Dvaivādāsa* (vii, 92, 2 ; viii, 103, 2), and *Trāsadasyavam* (viii, 19, 22).

His relationship with the other gods.—Agni is identified with the following gods:—*Mitra* (i, 94, 13 ; ii, 1, 4 ; iii, 5, 4, 8 ; v, 3, 1 ; vii, 12, 3) ; *Varuṇa* (ii, 1, 4 ; iii, 5, 4 ; v, 3, 1 ; vii, 12, 3) ; *Tvaṣṭri* (ii, 1, 5), *Indra* (ii, 1, 3, 6, 5 ; iii, 9, 2 ; v, 3, 1) ; *Indra and Vāyu* (*Nirūkta*, vii, 5) ; *Viṣṇu* (ii, 1, 3 ; *Nir*, xii, 19) ; *Aryamān* (ii, 1, 4 ; v, 3, 2) ; *Aniśa* (ii, 1, 4) ; *Ibbhus* (iii, 5, 6) ; *Rudra* (i, 27, 10 ; iii, 2, 5 ; v, 3, 3) ; *Aditi* (i, 94, 15) ; *Viśvadeva* (i, 3, 4) ; *Bhārata* (i, 96, 3 ; ii, 7, 1) ; *Āditya* (ii, 3, 4) ; *Brahmānaṣpati* ; *Vidhātṛ* (ii, 1, 3) ; *Viśvāsam* (v, 22, 2) ; *Asura* (iv, 2, 5 ; v, 12, 1 ; 15, 1 ; vii, 2, 3 ; 6, 1 ; 13, 1 ; 30, 3) ; *Puṣāna* ; *Savitṛ* ; *Bhaga* ; *Hotrā* ; *Bhāratī* ; *Ilā* and *Sarasvatī* (i, 164, 46 ; ii, 1, 3-7 ; iii, 5, 4 ; v, 3, 1-3 ; vii, 12, 3 ; x, 8, 5).

They call him (*Suu*) *Indra*, *Mitra*, *Varuṇa*, *Agni*, etc. ; that which is one they call it variously *Agni*, *Yama*, *Mātariśvān*. (*Rv.* i, 164, 46). In v, 3, 1-2, the

altar-fire Agni is called Varuṇa and Indra; in him are said to live all the gods. See also x, 114, 5; and iii, 38, 7, where reference to various forms of Agni is given.

Agni becomes Varuṇa in the evening, rising in the morning he is Mitra, becoming Savitr he moves through the air, and as Indra he glows in the middle of the sky (Av, xiii, 3, 13). Agni is said to be the mouth of the Ādityas, the tongue of the gods (ii, 1, 13, 14), and the companion of the Ratisāk or bounteous gods (ii, 1, 13). Through him, not only the gods, but even the mortals taste their drinks (ii, 1, 14). Agni is said to bring Varuṇa, Indra, and the Maruts to the ceremony (x, 75, 11); he worships them (vii, 11, 3; viii, 91, 16; x, 7, 6), obeys their commands (x, 52, 1) and shares the adoration which they receive (i, 36, 4; ii, 2, 1). He is often prayed for to eat the offerings (iii, 21, 1; 28, 1-6) and drink the Soma juice (i, 14, 10; 19, 9; 21, 1, 3) with Indra (vii, 93, 6; viii, 38, 4, 7-9). He is worshipped by Varuṇa, Mitra, the Maruts and 3,339 gods (iii, 9, 9; 11, 4; x, 69, 9). He helps Varuṇa, Mitra and Aryamān (i, 141, 9).

His Parents.—Agni is said to be the son of Heaven and Earth (i, 140, 7; iii, 2, 2; 3, 11; 25, 1; x, 1, 2; 2, 7; 46, 9), of Tvaṣṭr (i, 95, 5; iii, 7, 4; x, 46, 9; see Hillebrandt's *Vedische Mythologie* i, 522 *seq.*, Bergaigne, *Rel. Ved.*, vii, 26, 6; iii, 47, *seq.*, x, 2, 7), of Ilā (iii, 29, 3), and also as the ghr̥ta-sprinkling offspring of Manu (i, 45, 1). Agni, the hidden god (i, 95, 4; iii, 1, 9, 14; 5, 10; 9, 5; v, 11, 6), is said to be of twofold births,—celestial and terrestrial (i, 47, 4, 5). The terrestrial birth refers to the generation of Agni by means of friction between two kindling sticks, araṇis (i, 68, 2; 127, 4; iii, 29, 1, 2, 3; 23, 2, 3; v, 9, 3; vii, 1, 1; viii, 23, 25; x, 5, 3; 7, 5; 49, 15; 24, 4), one the father, the other the mother. Thus his two mothers are described to be the two kindling sticks

CHAPTER V

AGNI

Agni, to whom next to Indra, are addressed the greatest number of hymns is one of the most important gods in the R̥gveda. There he is described as the Purohita or Priest (i, 1, 1 ; 44, 10, 12 ; 58, 3 ; 94, 6 ; 127, 2 ; 128, 4 ; iii, 2, 8 ; 3, 2 ; 11, 1 ; 13, 3 ; 21, 3 ; 28, 8 ; v, 11, 2), and as the King and the Superintendent of worship (i, 1, 8 ; 44, 8, 9 ; 65, 10 ; iii, 3, 3 ; 9, 8 ; 27, 2 ; iv, 3, 1 ; viii, 43, 4 ; x, 52). Various functions are ascribed to him : He is Hotri (i, 1, 1 ; 12, 1 ; 13, 4 ; 26, 2, 5 ; 31, 3 ; 44, 7 ; 45, 7 ; 58, 1 ; 67, 2 ; 76, 2 ; 77, 1 ; 94, 6 ; 127, 1, 2, 10 ; 128, 1 ; 141, 12 ; 143, 1 ; 144, 1 ; 149, 5 ; ii, 3, 1 ; 5, 1 ; 6, 6 ; 7, 6 ; 9, 9 ; iii, 1, 22 ; 2, 6, 15 ; 3, 2 ; 4, 4, 5 ; 5, 4 ; 6, 2 ; 7, 9 ; 9, 9 ; 11, 1 ; 14, 1 ; 17, 2, 5 ; 19, 5 ; 21, 1 ; 27, 7 ; iv, 8, 4 ; v, 13, 3, 4 ; 20, 3 ; vii, 16, 5 ; x, 2, 1 ; 91, 8-11), Adhvarju (i, 94, 6 ; iii, 5, 4 ; x, 91, 10), the banner (iii, 3, 3 ; 10, 4 ; 29, 5 ; vi, 2, 3) and the father of sacrifices (iii, 3, 4), Nestri (ii, 5, 5 ; x, 91, 10), Prasastri (ii, 5, 4 ; x, 91, 10), Potri (i, 94, 6 ; ii, 5, 2 ; iv, 9, 3 ; vii, 16, 5 ; x, 91, 10), Agnidh and Brahmāṇa (x, 91, 10).

He is described as the great (i, 36, 12 ; 79, 5 ; 94, 6 ; 128, 4 ; 145, 2 ; 188, 1 ; ii, 3, 1 ; 6, 7 ; iii, 1, 22 ; 21, 4), the wise (i, 12, 1 ; 31, 2 ; 71, 10 ; 77, 3), and the purifier (i, 12, 9, 10 ; 95, 11 ; 142, 3 ; ii, 3, 1 ; 7, 4 ; iii, 2, 6 ; 5, 7 ; 10, 8 ; 17, 1 ; 21, 2 ; v, 23, 4 ; 26, 1). He is called Tanūnpāt (i, 13, 2 ; 142, 2 ; 188, 2 ; iii, 4, 2 ; 29, 11 ; x, 110, 2), Narāśamsa (i, 13, 3 ; 142, 3 ; ii, 3, 2 ; iii, 29, 11 ; v, 5, 2 =

(i, 81, 2; 128, 3; 141, 4). Sometimes Agni is said to be born with the fingers which twirl the sticks (iii, 26, 3; iv, 6, 8; x, 4, 6) which die when he is born (x, 79, 4). He is also said to have three births;—one in the sea as sun (x, 5, 7), one in the heaven as lightning, and one in the waters (i, 95, 13; x, 45, 3). He is described as the child of water (i, 143, 1; 144, 2; 145, 5; ii, 1, 1; iii, 1, 3; 3, 5; 5, 3; 9, 1, 2, 4; 11, 12; vii, 9, 3; x, 2, 7; 91, 6); or its grandson (x, 8, 5). In x, 51, he is said to have been desired by the gods to come out of water and plants on a promise of his long life and a share in the sacrifice. He is also said to have been born out of heaven, out of the water and the stone, out of the forests and herbs (ii, 1, 1; iii, 1, 13). Indra is said to have generated him between two clouds or stones (ii, 12, 3). Bhṛgu discovered (x, 4, 6, 2) and worshipped him in the abode of the waters (ii, 4, 2; iii, 1, 3), appointed him as messenger (i, 71, 4), and placed him among men (i, 58, 6; 143, 4; iv, 7, 1, 4; vi, 15, 2). Aṅgīrasa discovered Agni (v, 11, 6), and the Aṅgīrasa family introduced and extended the fire worship (i, 71, 2, 3). Another account says that Mātārisvān produced the hidden one (i, 60, 1; 71, 4; 93, 6; 141, 3; 143, 2; iii, 5, 10; 9, 5; vi, 8, 4; x, 46, 9) and brought Agni from the gods (iii, 9, 5) in the sky (x, 5, 7) and gave him as a gift to Bhṛgu who, in his turn, gave him to Manu. In Rv. vi, 16, 13, we find that Atharvan Ṛṣi first produced fire निर असस्यट "Thee, Agni, from out the sky Atharvan twisted." (See x, 21, 5.) This असस्यट reminds us of the Greek Prometheus or Prometheus, the son of Titan Iapetus and Clymene. He stole fire from heaven and brought it to men, when Zeus refused mortals the use of fire. This theft displeased Jupiter so much that he sent Pandora to Prometheus with a box that was filled with



all sorts of evils. His brother Epimetheos married Pandora, who opened her box and let evils, trouble and diseases hitherto unknown spread over the earth. Hope alone remained in the box.

‘No pow’r the pride of mortals can controul :

Prone to new crimes, by strong presumption driven,
With sacrilegious hands Prometheus stole

Celestial fire, and bore it down from heaven !

The fatal present brought on mortal race

An army of diseases ; death began

With vigour then to mend his halting pace,

And found a most compendious way to man.”

Horace, Carm., 1, x.

In vi, 16, 14, Dadhici, the son of Athavan is said to have kindled fire. Trita, the son of Vibhuvasa, received Agni on land (x, 46, 3).

The Atharvans were so called as they were appointed to take care of the sacrificial fires : from Atharya = fire. The Persian fire-priests held similar functions as Atharvans. The fire-god of the ancient Iranians was Atar (See Rogozin’s Story of Medea, pp. 130-152 ; x, 46, 2, 9.) Some declare that Bhadryāśva first kindled fire, and so he is called Agni Bhadryāśva (x, 69, 1). He is sometimes described as the son of Vala or Strength (iii, 14, 1) or his grandson (ii, 6, 2). He is also said to have been generated by Daus (x, 45, 8), by the Dawn (vii, 78, 3), by Indra and Viṣṇu (vii, 99, 4), by Tvaṣṭā (x, 2, 7), and by the gods (vi, 7, 1 ; vii, 91, 17 ; x, 46, 9) who placed him among men (i, 36, 10 ; ii, 4, 3 ; vi, 16, 1 ; vii, 7, 5 ; viii, 73, 2) as a light to the Aryan people (i, 59, 2). For his three-fold origin see Rv., i, 95, 3 ; iii, 26, 7 = Vāj. S. xvii, 66 ; v, 4, 8 ; vii, 39, 8 ; x, 45, 1 = Vāj. S., xii, 18 ; x, 5, 6, = S. V., 1, 65) and for twofold



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origin, see i, 60, 1 ; 140, 2 ; 149, 2, 3 ; ii, 9, 3 ; vii, 43, 28.

Agni's three-fold birth represents " the first triality, which, philosophically, is interpreted as a trinity " (Hopkins) in later times: the sectarian trinity where Viṣṇu is the sun, and Rudra, the lightning.

Varuṇa is described as his brother (iv, 1, 2) and Indra his twin brother (vi, 59, 2). Svābhā is his wife and Uṣā, his daughter (i, 71, 5).

Agni is compared to a delightful new-born infant (i, 69, 4), which like spirits, is difficult to catch (i, 168, 2.....x, 7, 5 ; 49, 15). He consumes his parents after birth (x, 79, 4). He does not suckle her mother's breasts (x, 115, 1) but is nourished by oblations of clarified butter (iii, 21, 1, 3) which is his food (i, 7, 6 ; iii, 17, 1 ; 27, 5 ; v, 11, 3 ; 14, 6 ; vii, 3, 1 ; viii, 39, 3 ; 43, 10, 22 ; x, 69, 1, 2 ; 118, 4, 6 ; 122, 2 ; Av., i, 7, 2), his eyes (iii, 26, 7) and his hairs (viii, 49, 2). He is butter-backed (v, 4, 3 ; 37, 1 ; vii, 2, 4 ; x, 122, 4), shines with butter (iii, 18 ; v, 11, 1 ; x, 21, 7) and issues from butter (ii, 3, 11 ; v, 8, 6). He is all devouring (viii, 44, 26) and is also fed by wood (ii, 7, 6 ; vii, 3, 4 ; x, 45, 8 ; 79, 7). He swallows his food without mastication (x, 79, 1, 2).

His appearance.—He is the never-ageing (i, 27, 9 ; 53, 4 ; 143, 3 ; 144, 4 ; 146, 2, 4 ; iii, 2, 2 ; 6, 4 ; 7, 7), immortal (i, 26, 9 ; 31, 7 ; 44, 6, 11 ; 58, 1 ; 72, 6 ; 77, 1 ; ii, 10, 1, 2 ; iii, 1, 18 ; 2, 11 ; 3, 1 ; 11, 2 ; 17, 4 ; 27, 5, 7 ; iv, 11, 5 ; v, 4, 10 ; 14, 2 ; 18, 5 ; vi, 9, 4 ; vii, 4, 4 ; viii, 60, 11 ; x, 79, 1), young (vi, 7, 7), god (i, 26, 10 ; 31, 8 ; 36, 6, 15 ; 44, 4 ; 145, 3 ; 147, 2 ; 189, 2, 4 ; ii, 7, 1 ; iii, 9, 6 ; 19, 4 ; 23, 1 ; iv, 2, 10 ; 4, 6 ; 12, 4 ; v, 1, 10). He is described as having four eyes (i, 31, 13), or hundred eyes (i, 128, 3), or thousand eyes (i, 79, 12). He is long-tailed (i, 27, 1)

with the banner of smoke (i, 23, 11; 44, 3; 94, 10; iii, 10, 4; 11, 3; v, 11, 3; 43, 4; 44, 10; x, 4, 5; 12, 2). His hairs are the terrible (i, 36, 10, 20) blazing (i, 45, 6; iii, 14, 1; 17, 1; 27, 4; v, 8, 2; vi, 41, 10) red flames (i, 36, 9; iii, 14, 1; 17, 1; 27, 4; v, 8, 2)—the grass-consuming sparks (i, 94, 1), with which as the forest—fire, when driven by wind, he shears the hairs of the earth (i, 58, 4, 5; 65, 4, 8; 67, 1) like a barber shaving a beard (x, 142, 4), carves the wood (i, 27, 4) and eats and chews with his sharp jaws the forests (i, 143, 5; ii, 2, 5; 4, 5, 6, which are rendered black by his tongue (i, 143, 5; vi, 41, 10; 60, 10; x, 79, 2). Agni is therefore described as the lord of forests (iii, 8, 1, 3, 6, 11). He is without head and foot (iv, 1, 11) but is sometimes represented as having a burning head (vii, 3, 1), or three heads with seven tongues and seven rays (i, 146, 1; ii, 5, 2). His face is turned everywhere (i, 97, 8). He shakes his thousand horns (i, 79, 2; 140, 6; v, 2, 1). He is gay, beautiful and blameless (i, 31, 9; 94, 7; 143, 3; 144, 7). He is formed of gold (iv, 3, 1; x, 20, 9) and he has golden beard (v, 7, 7). His teeth are sharp (i, 79, 6; 14, 3, 5; iv, 5, 4; 15, 5; viii, 19, 22), burning (i, 58, 5; vii, 23, 4 and brilliant (v, 7, 7),—the golden (v, 2, 3) and iron grinders (x, 87, 2) are set in sharp and consuming jaws (viii, 49, 13; x, 79, 1), the sharp iron (x, 87, 2) teeth (i, 79, 6) set in fierce jaws (i, 36, 16; 58, 5). His two teeth (x, 87, 3), strong as iron (x, 87, 2) cut the Rakṣasas, especially the cannibals, and those who steal cow's milk (x, 187, 16).

Forms of Agni.—Agni is the altar-fire. The other fires are verily Agni's branches (i, 59, 1; vii, 1, 14; viii, 19, 33). He has hundred manifestations and shines like the sun (i, 49, 3; vii, 3, 6; 8, 4; x, 91, 4). As sun, he is the bright great splendour of dawn (i, 94, 5;

146, 4; v, 17, 3), the solar hero (ii, 2, 1). He, as moon, determines the season of the dwellers on earth (i, 95, 3). He assumes the fierce appearance which is above, *i.e.*, lightning (i, 95, 8). His triple existence is explained by his three-fold manifestations: Sun in heaven, lightning in the atmosphere and as fire on the earth (x, 88). In this hymn Sun is identified with Agni (v, 6; Yāska in Nirukta, vii, 27, 28).

The Agni in this earth has also three forms. He is called Kravyād and is besought to burn the body of the dead in such a way as not to destroy it completely (i, 162, 20; x, 16, 4) but to send the soul to the Fathers in the world of the righteous. In x, 16, 9, 10, such a funeral Agni is spoken of as an object to be repelled. In Vāj. S., i, 17, Agni is prayed to drive away two of his own forms: Krāvyād (=devourer of dead flesh or funeral fire) and Āmād (=devourer of raw flesh or culinary fire) and to bring Yāyā yogyah or sacrificial fire. Compare also Vāj. S., xviii, 51. In Taitt. S., ii, 5, 8, 6, we have three forms of fire mentioned: Hayavāhana for Devas; Kavyavāhana for the Pitṛs (Fathers) and Saharakṣtaḥ for the Asuras.

His power.—He is the divine monarch, strong as Indra (vii, 6, 1), the king of all treasures which dwell in the mountains, in the earth, in the herbs, in the waters, in the sky and among men (i, 59, 3; 72, 1; vii, 6, 7; 9, 3; x, 4, 1; 6, 6; 91, 3). He is the giver of wealth (i, 46, 1, 8; 127, 11), the priest (x, 110, 11; 150, 4) and the swift (x, 6, 4) messenger of the gods (i, 36, 3-5; 44, 7, 11; 72, 7; 188, 1; ii, 6, 6; iii, 3, 2; 5, 2; 6, 5; 11, 2; iv, 2, 2; 8, 1; v, 11, 4; Taitt. Br., ii, 4, 1, 6; Taitt. Sam., ii, 5, 8, the carrier of oblations (i, 36, 10; 72, 7; iii, 9, 6; 11, 2; v, 25, 4) and the law-giver of the gods (i, 31, 2, 10; 15, 3). Agni is the bond of communication

between gods and men (i, 12, 1, 2, 4, 8; 27, 4; 36, 3-5; 44, 2, 3, 5, 9, 12; 58, 1; 74, 4, 7; 188, 1; ii, 6, 6, 7; 9, 2; 10, 6; iii, 6, 5; 9, 8; 11, 2; 17, 4; 21, 1, 5; iv, 1, 8; 2, 3; 7, 8; 8, 2, 4; v, 8, 6; 21, 3; vi, 15, 8-10; vii, 11, 4; 16, 4; 17, 6; viii, 19, 21; 23, 18, 19; 39, 1, 9; 44, 3; x, 4, 2; 46, 10; 91, 11; 122, 7). He is god among gods (i, 31, 9; 94, 13), bull among animals (i, 31, 5; 58, 4, 5; 79, 2; 128, 3; 140, 6, 10; 141, 2; 145, 2; ii, 1, 3; 3, 11; 9, 2; iii, 4, 3; 6, 5; 7, 6, 7; 15, 3; v, 2, 12; 12, 1). He kills many enemies in battle with a few companions (i, 31, 6). His weapons are sharp (iv, 4, 4; 5, 3). He slew the Dasyus and Rakṣasas (iii, 15, 1; vii, 13, 1; 15, 10; viii, 23, 3; 43, 26; x, 87, 1, 2, 5; 9, 14) and cut down Śambara. He defeated the Panis (vii, 6, 3; 9, 2) and drove away the Dasyus (i, 59, 2; vii, 5, 6; x, 69, 6). He killed Jarutha, bringing him out of water (x, 80, 3). Like Indra, he is also said to be the slayer of Vṛitra (iii, 20, 4) and destroyer of cities (i, 59, 6; 78, 4; vi, 16, 14, 39, 48; vii, 5, 3; 6, 1, 2; viii, 63, 4; Av., iv, 23, 5; vii, 110, 1). Agni protected Atri, Bharadvāja, Gavisthīra, Kaṇva and Tryasdasyu in battlefield (x, 150, 5). He is fearful like an army let loose (i, 66, 8; 142, 4; 143, 5). He roars like thunder (vii, 3, 6; viii, 91, 5; x, 45, 4), like the wind (viii, 91, 5) and like a lion (iii, 2, 11). His flames roar like the waves of the sea (i, 44, 12) and terrify the birds when he devours grasses (i, 94, 10, 11). He resounds as the Maruts and as lightning (i, 143, 5) and is the conqueror of thousands (i, 188, 1).

Divine honours.—He is said to have produced the two worlds and upheld the earth and sky (i, 67, 3, 5; iii, 5, 10) and kept them apart (i, 96, 4; iii, 5, 10; 6, 5; vi, 7, 7; 8, 2, 3; vii, 5, 4, 6). He formed the

luminaries of heaven (vi, 7, 7 ; 8, 2) and placed the sun in the sky (x, 56, 4). He adorned the sky with stars (i, 68, 5, 10) and caused the sky to roar (i, 31, 4). He is said to bestow vigour (i, 166, 4) and to grow up with might within the plants, within the children and within the sprouting grass (i, 67, 9 ; 95, 10). He begot Mitra (x, 8, 4) ; and created all creatures that move (x, 88, 4). He is the head of the sky and the centre of the earth (i, 59, 2 ; vi, 7, 1 ; vii, 44, 16 ; x, 88, 5). Before him, the men tremble (ii, 8, 3 ; 9, 1 = Vaj. S. xi, 36 ; vi, 7, 5 ; vii, 44, 25 ; 92, 3) and the gods fear him (vi, 9, 7). He sees all creatures (iii, 55, 10 ; x, 187, 4), knows the births of gods and men (i, 70, 1, 3 ; iii, 4, 11 ; vi, 15, 3) and the secrets of mortals (viii, 39, 6). He destroys darkness (i, 94, 7 ; 140, 1 ; x, 88, 2) as he is brilliant (i, 27, 6 ; 140, 1 ; ii, 10, 2 ; v, 2, 3 ; 26, 2 ; vi, 10, 3 ; 15, 2 ; vii, 9, 3 ; 12, 1 ; 15, 10 ; viii, 19, 2 ; 23, 20 ; 4, 3, 31).

Agni's chariot and horses.—His beautiful car (ii, 3, 9 ; iv, 2, 4) is made of gold (iv, 1, 8). As he drives his two ruddy, red, wind-driven horses called Rohita, yoked to his chariot (i, 94, 10 ; ii, 6, 5 ; 10, 2 ; iii, 6, 6) which is variegated (x, 1, 5), and luminous (i, 140, 1 ; 141, 12 ; iii, 5, 3 ; v, 1, 11 ; x, 1, 5) like lightning (iii, 14, 1), he bellows like a bull (i, 94, 10, 11). His path and wheels are marked by blackness (ii, 4, 6 ; vi, 10, 4 ; vii, 8, 2 ; viii, 23, 19). His horses are butter-backed, wind-driven and active, and assume all forms (i, 14, 6, 12 ; 45, 2 ; 94, 10 ; 141, 12 ; ii, 4, 2 ; 10, 2 ; iv, 1, 8 ; 2, 2, 4 ; 6, 9 ; vi, 16, 43 ; vii, 16, 2 ; viii, 43, 16 ; x, 7, 4 ; 70, 2). His horses are said to have seven tongues (iii, 6, 2). He comes, seated in his car (iii, 4, 11 ; vii, 11, 1 ; x, 70, 2), to the sacrificial altar alone (x, 70, 2) or in company with other gods (i, 14, 12 ; iii, 6, 6, 9 ; viii, 64, 1).

Agni and his votaries.—Agni has taken up his abode among men as their guest or Atithi (i, 44, 4; 58, 6; ii, 4, 1; iii, 2, 2; iv, 1, 20; v, 1, 8; 8, 2; 18, 1; vi, 2, 7; 15, 1, 4; vii, 8, 4; viii, 73, 1; x, 10, 5; 91, 2; 92, 1). He is the lord, protector and leader of the people (i, 12, 2; 26, 7; 31, 11; 96, 4; ii, 1, 8; iii, 11, 5). He is their father, mother, brother, son and friend (i, 26, 3; 31, 10; 14, 16; 75, 4; 161, 1; ii, 1, 9; vi, 1, 5; v, 4, 2; viii, 43, 16; 64, 16; x, 7, 3). He is guardian and father, even of the weak (i, 31, 14) and accepts hymns even of the poor (i, 31, 13). He supports men (i, 59, 1; iv, 5, 1) and has 'grouped men in dwelling places' (iii, 17). He is their house-priest. He is called "Gr̥hapati" or master of the house (i, 12, 6; 36, 5; 60, 4; v, 8, 2; vii, 15, 2), "Viṣpati" or lord of men and rājā or king of men (i, 59, 5; ii, 1, 8; iii, 10, 1; v, 4, 1; vi, 7, 1; vii, 8, 1; viii, 43, 24).

His worshippers turn to him (x, 91, 3) with glad hearts (viii, 43, 31). They prosper and live long (vi, 2, 4, 5; 5, 5; 10, 3; 13, 4; 15, 11; vii, 11, 2; viii, 19, 5, 6; 44, 15; 73, 9). He is protector and friend of the man who serves him (iv, 2, 6; 4, 10; x, 79, 5). He gives him riches (i, 1, 3; 31, 10; 36, 4) and abundant food (i, 27, 7) and makes him unconquerable (viii, 23, 15) in battle. He preserves men from calamities (iii, 20, 4; v, 4, 9; vii, 12, 2). He is the source of all blessings (vi, 13, 1) and is like water in a desert (x, 4, 4). He satisfies his votaries with riches, food, deliverance, sons, etc. (i, 12, 8, 9; 36, 12; 58, 8, 9; ii, 4, 8; 7, 2, 3; 9, 5; iii, 1, 21; 16, 5; iv, 2, 20; 3, 14; 11, 6; v, 3, 11; vi, 1, 12; 4, 8; 5, 7; 6, 7; vii, 5, 13, 19). His worshippers prayed for his protection inside a house having hundred iron walls (i, 189, 2; vi, 48, 8; vii, 3, 7; 15, 14; 16, 10) and forgiveness for folly against Aditi (iv, 12, 4; vii, 93, 7) and Varuṇa (iv, 1, 4).



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In vii, 19, 25 and 44, 23, his worshippers assured Agni of every help if they mutually changed their places. 'Let us be united with thy favour which bestows strength' is the prayer of the Seers (i, 31, 8) whose invocations the god hears (viii, 143, 23).

He is prayed to strike down the malevolent, the enemy of his worshippers (iv, 4, 4; vi, 8, 5; Av., iii, 1, 1; 2, 1; vi, 120, 1) in battle (vii, 43, 21; 73, 8; viii, 11, 8, 9). He saved Jaratkarna (x. 80, 2) and Atri when he fell in a hot well (x, 80, 2).

Agni as a physician.—In the following hymns we find references to the skill of Agni as a physician who cured diseases. In Rv., i, 12, 7, Agni is said to be the god who drives away diseases. Agni saved Dirghatamās, the blind son of Mamatā from distress (i, 141, 3; iv, 4, 13; MBH. I, 4179 seq., ed. Cal.; Geldner, Vedische Studien, ii, 145). He is prayed to prolong life (i, 94, 16; iv, 12, 6) and he lengthened Praskanva's life that he may reach old age (i, 44, 6). In i, 189, 3, the poet prays: "Agni! Drive away from us all plagues;" and in i, 94, 15, he is prayed to grant sinlessness in health and wealth. In Rv., vii, 50, 2, Agni is prayed to remedy the poison Vandana which forms at the nodes of trees, and which causes swelling of knees and ankles. Agni is invoked to bestow a renowned son (v, 25, 5). In i, 71, 10, he is prayed to prevent old age. In Av., v, 28, 1: Agni is thus invoked: "Thou art a physician (bhiṣaj), a maker of remedy (bheṣaja); by thee may we gain cow, horse, man (purūṣa)"—Whitney. In 29, 13: we find a prayer: "Make him, O Agni, exuberant, sacrificial (medhya), free from Yakṣmā; let him live." In 30, 14: "With breath, O Agni, with sight unite him; associate him with body, with strength; thou understandest immortality (amṛta), let him not now go." The purifying property

of Agni is hinted at vi, 62 :—“ Let Vaisvānara (Agni) by his rays purify us, the wind, lively with mists by his breath ” (1.) “ Take ye hold upon that (f) of Vaisvānara in order to splendour, becoming cleansed, clear and purifying.” In Rv., iv, 12, 4, fire is said to purify as water purifies a man from dirt and sin. Agni is invoked for relief from insanity (vi, 111) and to put out snake’s poison (x, 4, 26).

In vii, 1, 7, Agni is said to cure diseases by reducing high temperature. In vii, 1, 20, 22, he is prayed to purify our food. Prayers are offered to Agni to give his votaries productive virility (vii, 2, 9). He causes the women to deliver many heroic sons (x, 80, 1). Through his kindness Ṛṣi Numedha got a son (x, 80, 3).

In the Mahabhārata Agni is said to have cured indigestion of the gods and the Fathers, caused by eating excessive rice-offerings in Srāddha (Ānuśāsanika Parvādhyāya, Ch. 92).

His character.—He is pure; he is truthful (i, 73, 2; 76, 5; vii, 7, 6). He is kind to his friends; and is always accessible to the poor. He is the upholder of religious order. He lights the earth, gives life and supports men. His deep sympathy for mortals at once destined him to surpass other gods and to become the popular god of the Vedic Hindus.

Agni is also invoked with other gods: especially with Indra as Indrāgni (i, 21; 108; 109; iii, 12, 25, 4; v, 27, 6; 86; vi, 59; 60; vii, 93; 94). They are both described as thunderers, slayers of Vṛttra (viii, 38, 4; i, 108, 3; Bergaigne ii, 295; viii, 8, 9) and shaker of cities (iii, 12, 4, 6; vi, 59, 3; 60, 3; vii, 93, 1-4; viii, 38, 2). In vii, 94, 7, they are prayed for help. They are called “Aśvina” or horse-men (i, 109, 4), the two “rtvija” or priests (viii, 38, 1), Indrās or the two Indras

VĀTA AND VĀYU.

The Vāta or Vāyu is the wind-god in the Vedas. He is often invoked with Indra (i, 2, 4; 14, 3; 23, 2; 135, 4). The three daily Soma oblations are made chiefly to Indra and Vāyu. There is some difference between Vāta and Vāyu: Vāta is the wind, and Vāyu is the wind-god. A similar differentiation also occurs in the case of the Sūrya, Sun and Savitā, Sun-girl. The Vāta is the same as the Scandinavian Woden. This deity, as it was known to the Iranians and Teutons, must be one of the primitive gods of the Aryans. The Greek and Latin names, Pan and Pavonius correspond to the Sanskrit word Pavana, another name of Vāyu. Vāyu is one of the god in the Zend Avesta, where he is prayed for by Thrataon (Sanskrit Traitān) for conquering Ajidathak (Ahi, Dahak in Sanskrit). —*Zend Avesta*. *Ram Yast*. Vāyu is the power or god at the back of the Vāta or wind. The Vāyu is the loftier spiritual conception of Vāta. But the terms used to describe Vāyu are also applied in reference to Vāta, the physical prototype of Vāyu. In i, 142, 12, Vāyu refers to the god, while in V, 19, 5, it represents the wind.

Vāyu is said to have sprung from the breath of Purūṣa (x, 90, 13). He is also described to have been generated by the two worlds (vii, 90, 13). The Vāyus are said to be the sons of Rudra (x, 93, 7). He is the son-in-law of Tvāṣṭā (viii, 26, 21, 22). He begets the storm-gods Maruts, (i, 24, 4) from the rivers of heaven. He is attended by Puṣan, Maruts and the Viśva-devas (i, 142, 12).



Most of the hymns simply invite Vāyu and Indra to come to sacrifice on the same chariot (iv, 46, 2; 48, 2; viii, 91, 5). Vāyu alone, or with Indra gets the first drink of the Soma juice (i, 134, 1; 135, 1, 4; 139, 1; ii, 41, 3; iv, 46, 1, 2; 47, 2; v, 43, 3; 51, 4, 6; vii, 90, 5; 91, 4; 92, 2; viii, 8, 26; 26, 23; x, 65, 9; 141, 4). Indra and Vāyu are popular gods. The spiritual exaltation of these gods over the material phenomena is characteristic of the atmospheric and earthly gods. They are invoked together to come quickly to the sacrifice (i, 2, 5, 6) and to drink Soma there (i, 2, 4).

According to Yāska (Nirukta, vii, 5), Agni is the representative of terrestrial gods; Sūrya, of celestial gods; and Indra and Vāyu, of the gods of aerial or intermediate sphere. They had different names according to their functions as Hotā, Adhvaryū, Brahma and Udgātā. In v, 41, 4, the Vedic triad is Fire, Wind, and Indra; (Trita of the sky) and in x, 158, ff. Sun, Wind and Fire form the triad (x, 136).

He is beautiful in appearance (i, 2, 1; vii, 26, 24). He rushes noisily (x, 100, 2). He is described to be swift, wise, and thousand-eyed; and with Indra he is spoken of as touching the sky (i, 23, 2, 3).

His shining car which touches the sky is made of gold (iv, 46, 3, 4). It is drawn by a pair of red or purple horses (i, 134, 3) or by several team of ninety-nine, or hundred, or thousand Niyuta horses (i, 134, 1; 135, 1, 3, 4; iv, 46, 2, 3; 47, 1; 48, 2, 4, 5; ii, 41, 1; vii, 91, 5; 92, 1, 5).

In the family books, the three complete hymns to Wind do not occur, and Indra is always associated with Vāyu in all the hymns (vii, 90-92; iv, 47-48). Similar association also occurs in i, 2, 4, 6; v, 51, 4, 6, 7, 10. In vi, 51, 12, he is associated with Soma.

and the two Agnis (vi, 60, 1). They are correlative deities and are conceived as one joint deity like the two Asvins.

Agni and Soma : i, 93.

Agni and Maruts : viii, 103.

Agni and Sun : x, 88.

Agni, Sun and Vayu : x, 136.

In the R̥g-veda the following hymn's are addressed to Agni :—

i, 1 ; 2 ; 13 ; 26 ; 27 ; 31 ; 36 ; 44 ; 45 ; 58-60 ; 65-79 ; 94-99 ; 127 ; 128 ; 140-150 ; 188 ; 189.

ii, 1-10.

iii, 1-29.

iv, 1-15.

v, 1-28.

vi, 1-16 ; 48, 1-10 ; 59 ; 60.

vii, 1-17 ; 50, 3 ; 93 ; 94 ; 104, 10.

viii, 11 ; 19 (except 26, 27, 34, 35) ; 23 ; 38 ; 39 ; 40 ; 43 ; 44 ; 56 ; 58 ; 60 ; 72 ; 75 ; 84 ; 102 ; 103.

x, 1-8 ; 11, 12 ; 15, 11-14 ; 16 ; 20 ; 45 ; 46 ; 53 ; 69 ; 79 ; 80 ; 87 ; 88 ; 91 ; 110 ; 115 ; 118 ; 122 ; 124 ; 125 ; 140 ; 142 ; 150 ; 156 ; 187 ; 188 ; 191, 1.

In a hymn to Agni, in the Mārkaṇḍeya Purāṇa, Sect. 99, vv. 52 ff, the seven tongues of Agni are thus described : (1) Kālī, the final destroyer, (2) Karālī, the cause of the great mundane dissolution, (3) Monojavā, the quality of lightness, (4) Sulohitā, accomplisher of the desire of creatures, (5) Sudhūmravarṇā, the inflictor of diseases on living beings, (6) Sphuliṅgini, the loveliest of all, 7. Viśvā, bestower of blessings on living beings. The seven shafts of Agni are also referred to in the 17th verse of this hymn.

In the Muṇḍuk Upaniṣad i, 2, 4, the seven flickering tongues of the fire are mentioned : Kālī (the black one),

Karālī (the terrific), Manojava (swift as mind), Sulohitā (the red one), Sudhūmravarṇā (of purple colour), Sphu-
liṅgini (emitting sparks) and Viśvarūpi (all-shaped). Of
these names, Kālī and Karālī are well known to us as the
names of Siva's consorts.

In the Gr̥hya Saṁgraha, (pp. 782-3), the seven tongues
and their functions are described :

1.	Karālī	for eating	Rākṣasas
2.	Dhūmini	„ „	Asuras
3.	Svetā	„ „	Nāgas
4.	Lohitā	„ „	Piśācas
5.	Maha Lolitā	„ „	Gandharvas
6.	Suparnā	„ „	Yama
7.	Padmarāga	„ „	Devas



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- 5 : The Muni is like a horse of Vāta, a companion of Vāyu. He is liked by the Devas.
- 7 : When Keśī drinks water with Rudra, Vāyu moves the water and breaks the hard snow-balls.
- 137, 2 : The two Vātas blow even beyond the seas. Let one come to make you strong and let the other flow to destroy your sins.
- 3 : O Vāta, blow medicine towards this side. What is harmful take away hence. You are medicine in this world. You are messenger of the gods.
- x, 141, 4 : It is a pleasure to invoke Indra, Vāta and Vṛhaspati ; may they be pleased to grant us riches.
- 5 : Excite Vāta, Viṣṇu, Indra to generosity.
- 168, 1 : The chariot of Vāta goes thundering through the sky creating redness, or scattering the dust of the earth.
- 2 : The gusts of wind go towards the god who accompanies them on the same chariot as the king.
- 3 : He never rests when he moves in the sky. He is friend of waters and is the first-born. Where was he born ?



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4 : He is the breath of the gods,
the germ of the world. His
roars are heard, but his form
is not seen. Let us worship
him.

186 : 1 : The Vāta wafts as a medicine.
May he be propitious and
delightful.

2 : You are our father, brother, and
friend. Do thou allow us to
live !

3 : From the treasure of immortality
which is in your house, give us
immortality, give us life.

Sat. Br., xi, 2, 3, 1 : Brahma placed Vāyu in the atmos-
phere.

vi, 1, 2, 1 : Prajāpati connected himself as
Agni with the Earth ; from
this union sprang an egg, and
thence Vāyu ; next through
Vāyu he united himself with
the Air (Antarikṣa, neuter), and
again an egg was produced,
and thence Āditya (Sun)—
Muir.

Nirukta, vii, 5 : There are only three deities : Agni
on earth, Vāyu or Indra in the
atmosphere, and Sūrya in the
sky. They receive many
appellations according to their
functions,



HYMNS TO VĀYU.

Rv., i, 2, 1 : Come, O Vāyu, worthy of sight ! and
drink Soma juice.

2 : The priests have prepared Soma and are
praying for you.

3 : Your words describing the properties of
Soma juice go to the worshippers.

4 : O Indra and Vāyu ! Come hither. Drops
of Soma juice want you.

5 : You know Soma juice. Come soon.

6 : O ye two men ! Come near to Soma.

134, 1 : Let the swift Niyuta horses bring you
on your car first among the gods to
drink Soma. May you approve our
hymns.

2 : May the delightful well-made Soma
drops please you. Your Nijuta horses
are bringing you to the altar. Your
votaries are expressing their wishes
before you.

3 : Vāyu yokes two red horses to his chariot.
As a lover awakes his sleeping sweet-
heart, you awaken your votaries. You
display heaven and earth and brighten
Uṣā.

4 : For you the bright Uṣā spread out beauti-
ful garments in their new rays. To you
cow pours out her riches. You have
brought Maruts from heaven.

5 : From you the Soma rushed to waters.
You protect men from fear of evil
spirits and robbers.



- 6 : O Vāyu, you are worthy to drink Soma first. The cows pour out butter and milk for you.
- 135, 1 : O Vāyu, come on your thousand Niyuta horses and drink Soma. The gods are waiting for you.
- 2 : The Soma juice, purified and stimulating, men offer you; yoke your horses and go away, being delighted with us.
- 3 : The priests have prepared pure Soma, which is your due. Come to our sacrifice on your horses.
- 4 : You two, O Vāyu and Indra, come here with riches and drink Soma.
- 5 : You are giver of food; you come to drink Soma.
- 6 : This Soma, purified through a sieve, is for you.
- 7 : You both go to the house where Soma is being prepared, hymns are chanted, and *ghee* is flowing.
- 8 : You accept the oblations in this sacrifice. Cows are giving milk. May they not be weak and destroyed.
- 9 : The young, strong and swift horses are carrying you. It is difficult to stop their motion.
- 164, 44 : Three hairy beings annually inspect this earth in proper time. One shaves the earth (Agni); a second, acts as her overseer (Sun); and the third, is seen by his motion, his form is never seen (Vāyu).



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iv, 46, 1 : Do you drink soma in this sacrifice as
you are the first drinker.

2
to } : Hymns to Indra and Vāyu.
7

47 : " " "

48, 1 : Come here on your chariot to drink
Soma.

2 : Indra is your charioteer, come to
drink Soma.

3 : The Earth and Heaven follow you,
come, etc.

4 : May ninety-nine swift horses carry
you, come, etc.

5 : Harness hundred or thousand horses to
the chariot.

v, 51, 4-7 } : Hymns to Indra and Vāyu.
10

12 : Hymns to Vāyu and Soma.

HYMNS TO VĀTA.

Rv., i, 186, 10 : Vāta, like Viṣṇu, is free from
malice.

viii, 26, 20 : Harness your two horses and then
come here to drink Soma.

21 : O Vāyu, the son-in-law of Tvastā,
the lord of sacrifice, may we be
maintained by you.

22 : I pray Vāyu, the son-in-law of
Tvastā, for riches.

23 : You bear the goodness of Heaven.
Harness the horse to your
chariot.

24 : You are beautiful. I pray you to
come here.



- 25 : You are the chief among the gods ;
may you grant us food, water
and work.
- 46, 25 : You are giver of riches and
strength, I pray you.
- 26 : Drinker of shining and purified
Soma.
- 27 : You, Pṛthuśravā, wished to give
me riches and so ordered your
managers Aradva, Akṣa,
Nahuṣa, and Sukṛta.
- 28 : The pure King, greater than
Ucatya and Vapu, has sent
us food on the back of horse,
camel and dog, through your
kindness.
- 32 : I am a Brahman, I am keeper of
of cows and horses. I take
a hundred from the slave
Valvatha. These creatures
belong to you.
- 101, 9 : You come to our sacrifice. The
white Soma in the sieve is
for you.
- 10 : Ō Vāyu with Niyuta horses, the
Adhvaryu is carrying butter
and Soma for you.
- x, 136, 2 : The Munis of Vātaraśana family
became gods and followed
Vāta.
- 3 : We are mad after religious austeri-
ties ; we raise ourselves upon
Vāta. The men see our bodies
only.



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Authorship : Vāyu is not known as the author of any medical book. He is said to have narrated the Vāyu Purāṇa consisting 24,000 ślokat :

श्वेतकल्पप्रसङ्गेन धर्मान् वायुरिहाब्रवीत् ।

यत्नेतत्रायवीथं सप्तद्रुमाहात्म्यसंयुतम् ॥

चतुर्विंशं सहस्रानि पुराणं तदिहोच्यते ।

He is also the speaker in the Śiva Purāṇa, which is also said, according to the Bhāgavat Purāṇa, to consist of 24,000 ślokas.

CHAPTER VI.

VR̥HAS̥PATI.

Vr̥has̥pati is the same god as Brāhmanas̥pati, the lord of Brahma or prayer (i, 40, 5; ii, 23, 1, 2; x, 98, 7). Hillebrandt identifies them with Moon; and Muller, with 'Agni' or Fire as Vr̥has̥pati is red and golden, and considers the two gods as varieties of Agni. Roth considers them as "Lord of Prayer" or as "impersonation of the power of devotion" as Muir puts it. Hopkins supports Roth with the modification "as the priestly abstraction of Indra," or as a "sacerdotal Indra." Weber holds the same view (Vājpeya Sacrifice, p. 15). Langlois considers Vr̥has̥pati and Brahmanas̥pati as names of Agni (Trans. of Rv., Vol. I, pp. 249, 254, 578, notes, and Index, Vol. IV). Wilson also identifies Brahmanas̥pati with Agni (Intro. Trans. Rv., Vol. I, p. xxxvii; ii, 1, 3, 2; iii, 26, 2; v, 43, 12), and Vr̥has̥pati with Indra (Intro., Vol. II, p. ix) as he sends rain and recovers cows, etc. (see also II, 30, 4). Sometimes he is looked upon as a minor god (Rv., i, 190).

His parentage.—Vr̥has̥pati is known to us as an ancient R̥ṣi or sage, the son of Aṅgīrasa (iv, 40, 1; vi, 73, 1; x, 47, 6; 68, 2) and the preceptor of the Devas. He is the younger brother of Utathya. He is also said to be the offspring of the two worlds (vii, 97, 8), and the son of Tvaṣṭr (ii, 23, 17). He composed hymns in the Vedas (Rv, 71; 72). "Another Vr̥has̥pati is known as the author of a "Dharmaśāstra" or "Law Book" and the founder of the Vārhas̥patya School (4th century B.C.). There was also an author of some minor "Jyotiṣa" or "Astronomical Tracts"; and other obscure authors of that name are also known. See Aufrecht's *Catalogus Catalogorum*."

prototype of the priestly order and is the Purohita of the gods (x, 11, 1, 3).

Relation with the worshippers.—He protects the pious from calamities (ii, 23, 4, 5) and blesses them with wealth and prosperity (*Ibid*, 9, f).

His attributes.—He is divine (iii, 62, 4 ; iv, 50, 6), bright (iii, 62, 5 ; viii, 97, 7), pure (vii, 97, 7) and omniform (iii, 62, 6). He has hundred wings (vii, 97, 7). He is clear-voiced (vii, 97, 5), opulent and increaser of nutriment (i, 8, 2).

His arms.—He carries a golden spear (vii, 97, 7), has his bow and arrow (ii, 24, 8) and is described as armed with an iron axe which Tvaṣṭr sharpens (x, 53, 9). Swift ruddy horses are said to carry him (vii, 97, 6).

His sons.—Bharadvāja was his son. So were Kaca and Saṁyu Ṛṣi who composed many hymns in the Rgveda (vi, 44 ; 45 ; 48).

In the Rgveda the following hymns are addressed to Vṛhaṣpati and Brāhmanaspati :

i, 18, 1 : Prayer to Brāhmanaspati to make the worshippers famous like Kakṣivān, the son of Uśija.

2 : He is opulent, remover of disease, bounteous, and increaser of nutriment.

3 : May you protect us from blasphemy of men.

4 : The men whom Indra, Brahmanaspati and Soma favour, can never be destroyed.

5 : May you, Soma, Indra, and Dakṣiṇā, protect men from sin.



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- 6 : I have prayed for intelligence
from Agni (Sadasampati).
- 7 : He exists in association of our
thoughts.
- 8 : He performs ceremonies successfully
and through him our hymns
reach the gods.
- 9 : I have seen the powerful and famous
Narasāmsa.
- 40, 1 : Rise Brahmanaspati, we pray you.
O Indra, drink Soma juice
with him.
- 2 : O Son of Strength ! Men pray you
for riches.
- 3 : May Brahmanaspati, goddess Sunṛti
come here. May gods drive
away our enemies.
- 4 : We shall pray Ilā for the man who
pays riches to Rtvija.
- 5 : Brahmanaspati has uttered a hymn
in praise of Indra, Varuṇa,
Mitra and other gods.
- 6 : May we utter it on the festivals.
- 90, 9 : May Vṛhaspati be a source of happi-
ness for us.
- 100, 1 : I magnify Vṛhaspati, the sweet-
tongued, the leader of songs.
- 2 : To him proceed well-ordered words.
He is born for ceremonies.
- 3 : He tries to secure prayers from, and
rice and gifts for the worship-
pers.

There is no Vṛhaspati known to us as the author of any medical text book, though in the Bower MS. the following formula is distinctly ascribed to him :—

निर्मुसल चक्रहलशब्दाभिहृतायाम् भूमौ जातमाश्वगन्धाम् समुलपतपुष्पम् सूक्ष्म-
चूर्णाणि कुर्यात् । ततः सर्पिषा विडाल पादकमाहृत्याहनि लेहयेत् पयश्चानुपिवेत्
जोर्नान्ते पयसा भोजनमाश्रीयत् ॥ एवं एकविंशतिरात्रं वलवान्वृष्कवैरश्च भवत्याह
वृहस्पतिरिति । वाहृष्पत्यम् वृहत्करणम् ।

A Prescription of Vṛhaspati for Promoting Bulkiness¹ :—

“Take *Aśvagandhā* wine (*Withania Somnifera*) with its roots, leaves and flowers, grown in ground undisturbed by the sound of ploughs, or the din of battles fought with clubs and discusses and make it into fine powder. Of this, one may take a *Viḍālpada*, every day, as a linctus with clarified butter, and follow it up with a drink of milk. When it is digested, one should eat one's food with milk. By continuing this treatment for a period of twenty-one nights (or three weeks) a person will become strong and stout: so says Vṛhaspati.”

In *Cakra Datta*, *Sureśvara Ghṛta* is ascribed to *Jivaka*; and by *Jivaka*, *Śivadāsa*, the commentator, means Vṛhaspati, (जीवो वृहस्पति स्तार्थेकः). *Jiva* is no doubt a synonym of Vṛhaspati, but it seems, however, to be a far-fetched explanation. It really refers to *Jivaka*, the well-known Buddhist physician who flourished when the Venerable One preached.

The medical skill of Vṛhaspati, however, is referred to in unmistakable language in the *Rāmāyana*, *Yuddhakāṇḍa*, Ch. 50. There *Suṣeṇa* is reported to have said :

तदा अ दानवा देवान् शरसंस्पर्शकोविदान् ।

निजघ्नः शस्त्रविदुषकादयन्तो मुहुर्मुहुः ॥

¹ Bower, MS., p. 149. Prose, 781-785.

तान्नात्तान्नष्टसंज्ञांश्च गतासुंश्च वृहस्पतिः ।
 विद्याभिर्भन्वयुक्ताभिरोषधीभिश्चिकित्सति ॥
 तान्यौषधान्यानयितुं चीरोदं यान्तु सागरम् ।
 जवेन वानराः शौघ्रं सम्पातिपनसादयः ॥
 हरयस्तु विजानन्ति पार्वती ते सहौषधी ।
 सञ्जीवकरणीं दिव्यां विशल्यां देवनिर्मिताम् ॥
 चन्द्रश्च नास्ती द्रोणश्च चीरोदे सागरोत्तमे ।
 अमृतं यत्र मथितं तत्र ते परमौषधी ॥
 तौ तत्र विहितौ देवैः पर्वतौ तु सहोदधौ ।
 अयं वायुसुतो राजन् हनूमांस्तव गच्छतु ॥

Relationship with other gods.—He is said to be the father of the gods (ii, 26, 3) and to have 'blown forth the births of gods like a blacksmith' (x, 72, 2). With Indra he lead armies in battle. Vṛhaspati and Brāhmaṇspati are the names of the same god; and as such they have been identified with Agni. But Agni is mentioned separately from both these gods in Rv., iii, 20, 5; iv, 40, 1; v, 51, 12 ff; vii, 10, 4; 44, 1; ix, 5, 11; x, 35, 11; 65, 1; 68, 9; 130, 4; 141, 3.

His acts.—To Vṛhaspati, 'the lord of strength,' are attributed many deeds of Indra. He breaks the cloud-demon's power with sharp bolt, releases the imprisoned waters of the sky, and so pours water to fertilise the earth; dispels darkness (x, 68, 5); breaks through the caves of, and destroys, Vala, and rescues and carries off the well-formed heavenly kine with milk (x, 68, 3) from the mountains (x, 68, 3, 4), gives offsprings and riches to worshippers, and helps them in battle (vii, 13, 2); discovers Uṣā or Dawn and Agni; and keeps a band of singers like Maruts. He rescued Trita from a well (i, 105, 17), killed Samvara (ii, 24, 2), composed many Rks before, and now resides in clouds (x, 68, 12). He is the



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- 4 : He makes all living beings conscious. His arms go towards the enemies.
 - 5 : The sinners who compare Vṛhaspati to a decrepit bull must not be given riches.
 - 6 : You are friend of pious worshippers and kings.
 - 7 : All hymns meet with you.
 - 8 : The great Vṛhaspati is born for the good of many men. If we pray, he will grant us food, strength and long life.
- ii, 23, 1 : Brahmanaṣpati, renowned of sages, monarch of prayers, help us.
- 2 : Vṛhaspati, the generator of all prayers.
 - 3 : He overcomes demons and darkness.
 - 4 : Preserves men from the enemy of devotion.
 - 5 : Preserves them from calamity.
 - 6 : Homage to the wise Vṛhaspati, our protector and guide.
 - 7 : Turn away mortals who are hostile to us.
 - 8 : As protector of our bodies, destroy the revilers of gods.
 - 9 : May we acquire riches. Crush our foes.
 - 10 : May we obtain the highest vigour.
 - 11 : You are a real avenger of guilt and subduer of foes in battle.
 - 12 : Preserve us from the shaft of the malicious man.



- 13: You are to be invoked in battles and
to be worshipped with rever-
ence, you have overturned our
enemies.
- 14: With your sharp burning bolt,
destroy the Rakṣasas.
- 15: Prayer for wealth.
- 16: Prayer for protection from robbers.
- 17: Tvaṣṭṛ generated you, the upholder
of ceremonials.
- 18: You, Aṅgīrasa, opened the cow-
pen; with Indra's help, you
let loose the stream of water.
- 19: May we, blessed with strong men,
speak with power at the
festivals.
- 24, 1: We worship you with a new song.
Fulfil our desires.
- 2: Brahmanaspati has split open the
clouds and the mountains full
of riches.
- 3: By prayer he split Vala, dispelled
darkness and revealed the sky.
- 4: He split open the stone-covered
fountain of sweet water,
which, having been drunk by
the rays of the sun, reappears
as rain-drops.
- 5: He has opened the gates of rain for
all time for the worshippers.
- 6: The learned Aṅgīras found out the
Panis hidden in a fort.
- 7: They hurled fire against the
mountain.



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- 8 : Brahmanaspati with his bow and arrows gets his desired objects. Those arrows (*mantra*) are to be seen and heard.
- 9 : He is the priest. All men adore him.
- 10 : His riches are scattered every where and are accessible to all.
- 11 : He protects all men. The bounteous god is the representative of all the gods.
- 12 : O Indra and Brahmanaspati, you are opulent. Come to our sacrifices.
- 13 : His swift horses are hearing our hymns as sung by our priests.
- 14 : He rescued the cows.
- 15 : You are the lord over all. May our heroic sons be father of sons.
- 16 : You are the lord of this world. May we thus magnify you with our sons and grandsons.
- 25, 1 : The friend of Brahmanaspati lives beyond the age of his grandson.
- 2 : He is famous for the cows. The progeny of his friend become rich.
- 3 : His votary conquers his enemy,
- 4 : His friend gets heavenly water and cows, and conquers his foes by force.
- 5 : His friend becomes happy.



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- 26 : 1 : May his worshipper kill his foes.
2 : O hero, you pray Brahmanaspati
and start for war against your
enemies.
3 : The votary who serves Brahma-
naspati, the father of the gods,
gets food and riches for him-
self and his sons.
4 : The god rescues his votary from
sins, enemy and poverty.
30, 4 : Vṛhaspati and Indra are identified
and prayed to kill Asura's
sons.
9 : Prayer to king Vṛhaspati to kill
the hidden foes by the thunder-
bolt.
iii, 62, 4 : May Vṛhaspati, the benefactor of
the Devas, give us riches.
5 : Worship the pure Vṛhaspati with
prayers.
6 : I pray him to fulfil my desire.
iv, 49, 1 : I throw Soma on your mouth, O
Indra and Vṛhaspati.
2 : Soma is given for your drink and
pleasure.
3 : Come ye to our house to drink
Soma.
4 : Give us riches consisting of a
hundred cows and a thousand
horses.
5 : We are inviting you to drink
Soma.
6 : You drink Soma and be pleased to
live in our house.



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v, 42, 7 : Pray Vṛhaspati the giver of riches ;
he makes the worshippers
happy.

8 : When you protect men, their
enemies become powerless ; and
they get riches and sons. May
the giver of horse, cow and
cloth get riches.

9 : May those, who enjoy happiness
but do not make others happy
and observe ceremonies, be
deprived of the Sun.

43, 12 : Worship the wise, butter-backed,
mighty, golden-hued, ruddy
god who shines in our house.

v, 50, 1 : The ancient sages placed the
pleasant-tongued Vṛhaspati in
front. He occupies three
abodes and holds apart the
ends of the world.

2 : You protect the sacrifices of your
votaries.

3 : Around you, prayers and Soma are
offered.

4 : When first born in the sky, he had
seven mouths and he dispelled
darkness.

5 : He killed Vala and rescued the
cows.

6 : We shall worship our father
Vṛhaspati. May we be rich
and heroic with noble sons.

7 : The king who prays him conquers
his enemy.



- 8 : The king, to whom Brahmanas̥pati goes first, finds his subjects obedient.
- 9 : The king who gives riches to Brahmanas̥pati gets riches from his enemies and subjects.
- 10 : O Vṛhas̥pati and Indra, drink Soma and give us riches with progeny.
- 11 : O gods, ye help us with your kindness. Protect our sacrifice and fight with our enemies.
- vi, 45, 31 : Vṛbu sat on the high banks of Gaṅgā among the Panis.
- 32 : I crave for riches. He gave me thousand cows.
- 33 : We always magnify Vṛbu.
- 47, 20 : O Vṛhas̥pati, guide us in our search for cows.
- 73, 1 : Vṛhas̥pati, the breaker of mountain, the first-born, the truthful, Aṅgira, our father, thunders as he rains.
- 2 : He kills Vṛtra and enemies.
- 3 : He has secured riches and cows, and has killed the enemy of heaven.
- 75, 17 : May Brahmanas̥pati and Aditi make us happy in the battlefield where arrows are falling.
- vii, 97, 10 : Vṛhas̥pati and Indra are the lords of earthly and heavenly riches. May both of you bestow riches on the worshippers.



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- 2 : May we prove innocent before
Vṛhaspati, the giver of riches.
 - 3 : I magnify Brahmanaspati, the
eldest of the gods. May the
ślokas worship the great king
Indra.
 - 4 : May Brahmanaspati the adorable,
come here.
 - 5 : We shall worship Vṛhaspati, with
his pure hymns.
 - 6 : May the bright horses bear Vṛhas-
pati.
 - 7 : Vṛhaspati is pure, sweet-tongued
and is the giver of food.
 - 8 : He is the son of Earth and
Heaven; magnify him. He
has made water fluid.
 - 9 : For Brahmanaspati and Indra we
offer this prayer. Kill the
army of our foe.
- vii, 98, 7 : Same as above.
- x. 67, 3 : Vṛhaspati opened the door of stone.
The imprisoned cows loudly
bellowed.
- 4 : He opened three doors of the cave,
one below and two above, and
rescued the cows.
 - 5 : During night he broke the cave
and opened the three doors, and
saw the sun and the cows in
the morning.
 - 6 : Indra killed Vala by his shouts.
He rescued cows from Pani.



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- 7: He killed Vala, and Brahmanaspati took possession of the cows.
- 8: They thanked the god presiding over cows. Vṛhaspati brought out the cows.
- 9: Let us magnify Vṛhaspati when he comes to the sacrifice.
- 10: When Vṛhaspati gave various foods, the intelligent magnified him.
- 11: May my prayer for food be granted; I am your votary; give me shelter and kill my foes.
- 68, 1: Prayers were offered to Vṛhaspati.
2: He, the son of Angirā, brought our cows to light.
- 3: He brought forth cows from mountain.
- 4: He drove away cows which broke the surface of earth.
- 5: Dispelled darkness and drove forth cows from Vala.
- 6: He clove the defences of Vala and revealed the cows.
- 7: He drove out the cows from the mountain.
- 8: He found out sweet water covered by rocks.
- 9: He discovered the Dawn, the Sky and Agni; dispelled darkness, and killed bull-shaped Vala.
- 10: He seized all the cows. The Sun and the Moon again appeared.

UṢANĀ.

Uṣanā is the name of Śukrācārya, the preceptor of the demons. He was the son of the great Ṛṣi Bhṛgu. He is said to have possessed the mystic power of restoring the dead to life. This power Kaca learned from him (see Kaca). He is said to have become blind of one eye for his objection to the gift of king Valī to Viṣṇu.

He had two sons, Śanda and Amarka, and one daughter Devayāni. His daughter fell in love with Kaca, the son of Vṛhaṣpati, but her offer was not accepted as Kaca considered her to be his sister, being the daughter of his preceptor. She was afterwards married to King Yayāti, who was cursed by the sage to become old as Devayāni complained to her father against him for having secretly married her maid Sarmiṣṭhā, the daughter of Dānva King Vṛṣaparva. Yayāti requested his sons to take his old age in exchange of their youth, but the four elder sons refused, and the youngest, born of Sarmiṣṭhā, consented. His father enjoyed his youth, and after many years, made Puru his heir to the throne.

“Usanas, with the patronymic *Kāvya*, was an ancient Ṛshi or ‘Sage’ who was the preceptor of the asuras or daityas, the opponents of the dēvas. As such he is always represented, in antagonism to Indra, the chief of the dēvas. It is curious that here the composition of a remedy which was a favourite with Indra is ascribed to him. It is curious also that both he as well as Vṛhaṣpati, the preceptor of the dēvas are named as author of medical formulæ. To both the composition of *mantra* or ‘charms’



and 'maya' or 'rules of conduct' are ascribed in the Mahābhārata, and there is an antitonic charm, called *Uṣanaḥ-stoma* or Uśanas' hymn (see the large Petersburg Dictionary). But there is no Uśanā known as the author of any medical work, though there exists an author, with that name, of a *Smṛiti* or 'law-book' (see Aufrecht's *Catalogus Catalogorum*) " 1

Uṣanā in the. Bower Ms., Part II. 846b-847a, p. 65.

INDRAPRIYA PĀYA.

इन्द्रप्रियः पयः ।

पयः पिवित रात्रिम् यः कृत्स्नाम् जागर्ति वेगवान् ।

शर्करामधुद्रुग्धाश्च घृतम् चिकटुकम् सरः ॥

शतमेकध्वमेतद्वै पिवेदिन्द्रप्रियं पयः ।

अश्विनसौ योगः इन्द्रप्रियः ॥

The Indrapriya prescription, by Uśanas (846b and 847a): sugar, honey, milk, clarified butter, the three aorids, and water : all these should be boiled together, and may then be taken as the Indrapriya or potion 'beloved by Indra.'

Indra and Uṣanā are said to have entered the house of Kutsa to kill suṣṇa (Rv., v. 29. 9).

1 Bower MSS., foot-note 332, p. 157.



HISTORY OF INDIAN MEDICINE

CSL

- 11 : The father-like Devas formed the starry heaven and ordained darkness for night and light for day. Vṛhaspati rescued the cows by breaking the mountain.
- 12 : He composed many hymns. He now resides in heaven. May he grant as cows, horses, servants and food. We salute him.
- 98, 1 : O Vṛhaspati ! For us you go to each god. Whether you be Mitra, or Varuṇa, or Puṣā, or Ādityas, or Indra with the Vasus, you pour rain for Sāntānu.
- 2 : O Vṛhaspati come to us as messenger from Devāpi.
- 3 : May we compose a bright hymn for you, so that rains may fall on earth.
- 4 : Vṛhaspati gave Devāpi a hymn for causing rain.
- 100, 5 : Vṛhaspati is the giver of life.
- 108, 6 : O Panis ! Vṛhaspati may inflict pain on you.
- 11 : Vṛhaspati, Soma, have found out the hiding place of the cows.
- 109 : Vṛhaspati divorced his wife Juhu, but being told by the gods and kings that she was a chaste lady, he took her as wife again.
- 141, 2 : }
3 : { — Vṛhaspati and Brahmanaspati
4 : { are mentioned.
5 : }

- 155, 2 : O spirited Brahmanaspati ! come here after driving away Alakṣī (misfortune).
 164, 4 : O Indra, O Brahmanaspati ! may you protect us from sins committed by us.
 182, 1 : O Vṛhaspati ! destroy our sins, cure the diseases of the worshipping and prevent his fear.
 2 : May Narasāmsa protect us.
 3 : May Vṛhaspati cause death of the envious Rākṣasas.

In the Atharva Veda we find references to Vṛhaspati as a god of medicine :

- Av. v, 25, 11 : Thine embryos let god Vṛhaspati place, etc.
 v, 26, 12 : He is often invoked at sacrifices.
 vii, 53, 1 : " Vṛhaspati, thou hast delivered us from dwelling in the realm of Yama, from the curse."
 x, 6, 11 : } The healthful amulet of Vṛhaspati is
 12 : } referred to. It is said to have yielded the Aśvin twins greatness



CHAPTER VII.

AGASTYA.

In the *R̥gveda*, Agastya appears as the author of several hymns and is said to be the son of Mitra and Varuṇa (and so called Maitra-Vāruṇi Aurvaśiya) whose seed fell from them at the sight of Urvaśī. Sāyaṇa says that he was born in a water-jar (therefore called Kalasīsūta, Kumbha-Sambhava and Ghaṭodbhava). He was called Māna as he was only a span in length when he was born, Agastya and Vindhyakūṭa from his having commanded the Vindhya mountains to lower their heads, Pītābdhi and Samudrachuluka or "ocean-drinker" from his drinking up the ocean. His other names are Āgneys, Āgnimāruta and Agasti. He is said to have eaten Ātapi and Vātapi asuras, so called Vātapidvit. He is the regent of the star Canopus and is the narrator of *Brahma-Purāṇa*. His wife was named Lopamūdrā—a girl formed by him out of the distinctive beauties of different animals, as narrated in the *Mahābhārata*. In the *Rāmāyaṇa* he appears as the chief of the hermits of the South. He kept the Rākhasas under control and helped Rāma in his exile, by presenting him the Vaiṣṇava Bow, two inexhaustible arrow-cases and other weapons of war.

He is "venerated in the South, as the first teacher of science and literature to the primitive Dravidian tribes" and "we shall not greatly err in placing the era of Agastya in the 7th or at least in the 6th century B.C." (Caldwell). Wilson also thinks him to be "instrumental in the introduction of the Hindu religion and literature into the Peninsula."



His works : 1. The Asuras used to conceal themselves in the ocean, and the Devas were unable to kill them. Agastya drank up the ocean and thus exposed the Asuras before the Devas who killed them.

2. He married Lopamudrā who was brought up in the house of King of Vidarbha. To satisfy her he went out in search of money. He went to three kings, but failing to collect the whole amount from them, he next went to Ilvala, King of the Dānavas. To kill his guests, Ilvala gave them flesh of deer to eat. The deer was his brother Vātāpi. The sage in anger ate the flesh and digested Vātāpi. Ilvala then gave him the money.

3. He was the preceptor of the Vindhya mountains. Vindhya requested the sun to turn round him but was refused. The mountain thereupon began to grow higher and higher to obstruct the sun in his daily course from east to west. The devas requested Agastya to interfere. He reached the Vindhya mountain, and as Vindhya lowered his head to salute his preceptor, Agastya ordered him to remain so till he comes back from the South. The sage never came back.

4. King Nahuṣa, son of Āyus, and fifth in descent from Soma, through self-conceit, engaged great sages to bear his vehicle. By his gaze, he could rob any one of his energy. He touched with his foot Muni Agastya who was carrying him. Agastya cursed him : "Fall, thou serpent." He appeased his anger. Agastya told him to wait till Yudhiṣṭhira would free him from the curse. Another account says that Bhṛgu who was concealed in Agastya's hairs, cursed Nahuṣa. (Mahābhārata, Adiparva, 3151; Vanaparva, sect. 180; Udyogaparva, sect. 10-16; Anusāsana Parva 4745-4810).

Books :—

1. Dvaidha-Nirṇaya : As a medical author, Agastya is mentioned in the Brahṃavaivartta Purāṇa to have written a treatise on medicine, called “ Dvaidha-Nirṇaya ” or “ Solution of Difficulties.” It is not available now.

2. In the Rudantīkalpa, Agastya is said to have prayed the sage Vasiṣṭha to lecture on medicines for the good of men :

Ms. :—GOML 13212. Rudantīkalpah.

On the preparation of a medicine from the leaves of a plant named Rudantī.

Beginning :

केलासशिखरे रम्ये वेदवृन्दनिषेविते ।
वसिष्ठं मुनिशार्दूलमगम्यः परिपृच्छति ॥
दारिद्र्यादुःखमज्ञानं मृत्युव्याधिः प्रदर्शितम् ।
मनुष्याणां हितार्थाय औषधं कथय प्रभो ॥

इत्यथ उवाच—

साधु साधु महाप्राज्ञ सर्वसत्त्वहिते रत ।
कथयामि यथातथ्यं मृत्युदारिद्र्यानाशनम् ॥
औषधीं शृण्वन्मां चेमां मातेव हितकारिणीम् ।
रुदन्ती नाम विख्यातं तां मृत्युदारिद्र्यानाशनीम् ॥

End :

ग्रहनागपिशाचा वा यच्चराक्षसमर्दनात् ।
विषलेपेन सर्वेषां ग्रीत्या विषाणि भवन्ति हि ॥
चणककलाः खदिरमावं विचित्रापत्राणि ।
सितपीतरक्तकणाः भूमिसमी भवति ॥

Colophon :

इति रुदन्तीकल्पसम्पूर्णः ॥

The Formulæ ascribed to Agastya :—

1. A purgative by Agasti— Bower Ms. I, vv. 61-67.
2. Agastya Haritakī Avaleha I. { G. N. Vol. I, p. 145.
Śa. Ś. II, 8, p. 144.
3. „ „ „ II. ... G. N., pp. 144-5.
4. Agasti Haritaki ... V. K. V., p. 147.
Agasti Rasāyana ... A. H. S., IV, p. 80.
5. Agastya Avaleha { S. S., VI, li.
Agastya Abhayā Avaleha { Śataśloki, p. 26.
6. Agasti Rasa ... B. C., ix, p. 115.
7. Sūraṇa Vatikā ... G. N., pp. 108-9.
8. Maha Lakṣmī Vilāsa Rasa
(used by Kṛṣṇa) ... Saṁkṣiptasāra, p. 33.
9. Vṛhat Viṣṇu Oil ... Do., p. 58.
10. Bhīma Vāṭaka ... H. S. III, xii, p. 205.

1. AGASTYA'S PURGATIVE.

चित्तकाई पलम् मूलानुवृत्तशतलयाद्यथा ।
 +म् दन्तिमूलानाम् कर्षाम् कर्षम् पृथक् पृथक् ॥
 पिप्पल्याः सैम्बवाक्चैव तथा हिम्वस्मन्नुन्नैतसात् ।
 विंशतिश्चाभया मुख्या + + विपाचयेत् ॥
 गुडस्राष्टपलात् सम्यक् कुर्वीत दशमोदकान् ।
 फकैकम् भक्षयेत्तस्माद्दशमे दशमेऽहनि ॥
 दोषाणाम्पाचनार्थाय जलमुष्णम् पिवेदनु ।
 विरेकांति ततः स्नात्वा सात्म्यमन्नं प्रयोजयेत् ॥
 नात्र कश्चित् परिहारो वाक्कायमनसाम् सदा ।
 सर्व्वर्तुको नरेन्द्राणाम् विरेकोऽगस्ति निर्द्दिष्टः ॥
 जरा-मृत्यु प्रसन्नः सर्वात्मय विनाशनः ।
 वृष्यो रसायनश्चैव मेधारोग्याभिवर्द्धनः ॥
 नापुत्राय प्रदातव्यो नाश्लिष्याय कथञ्चन ।
 राजहिष्टे न दातव्यो ये चान्येपापचारिणः ॥

Bower MS. (61-67)

“Boil half a pala of the root of Chitraka (*Plumbago Zeylanica*), likewise of Trivrit (*Ipomæa Turpethum*) and Sātālā (*Stereospermum Suaveolens*), and one karsha, each of the roots of Danti (*Baliospermum Montanum*) and, and likewise of long pepper, rock-salt, asafætida and Indian sorrel and 20 of the best chebulic Myrobalans,..... From these carefully prepare 10 boluses with 8 pala of treacle, and take one of them on every 10th day. After it one should drink warm water for the purpose of correcting the defects of the humours; and then, after the purgative has taken effect, one should bathe and may then return to one's ordinary diet. There should never be any hesitation with regard to this remedy either in words or deed or thought. It is a purgative composed by *Agasti*, fit for princes, and which can be used in all seasons. It prevents old age and death; it cures all diseases; it also acts as an aphrodisiac and alterative tonic, and increases memory and health. It should never be administered to any one who has no son nor disciple; nor should it be given to an enemy of the king, nor to any other sinful liver.” Bower Ms., p. 17.

2. AGASTYA HARITAKI AVALEHA I.

अगस्त्यहरीतक्यवलेहः ।

द्विपञ्चमूलभक्त्यात्मगुताभर्गीशठौपुष्करमूलविन्दाः ।

पाठाष्टताम्रयिक शङ्खपुष्पीरास्त्रान्यपामार्गबलायवासाः ॥

द्विपालिकास्तत्र यवादकं च हरीतकीनां च शतं गुरुणाम् ।

द्रोणे जलस्याटकसंयुते तु काथीकृते पूतचतुर्थभागे ॥

पचेत्तुलां यद्वगुडस्य दत्त्वा पृथक्सतेलात्कुडवं घृताच्च ।

चर्ष्य च तावन्मगधोद्भवानामनेकरीगौधमयाशु हन्यात् ॥

तद्वाजयन्मगधशीघ्रदोषशोफाग्निमान्द्यस्वरभेदकासान् ।

पाण्डुमयश्वासशिरोविरोगान्द्रोणहृत्काविषमज्वरांश्च ॥

मेधाबलोक्ताहमतिप्रदं च चकार चैतद्भगवानगस्त्यः ।

3. AGASTYA HARITAKI AVALEHA II.

द्वितीयोऽगस्त्यहरीतक्यवल्लिहः ।

दशमूलीं स्वयङ्कुतां शङ्खपुष्पीं शठौ वलाम् ।
हस्तिपिप्पल्यपामार्गपिप्पलीमूलचिचकान् ॥
भार्गी पुष्करमूलं च द्विपलांशान् यवाढकम् ।
हरीतकीशतं चेकं जलि पञ्चाढके पचेत् ॥
यवैः खिन्नैः कषायं तं पूतं तन्नाभयाशतम् ।
पचेद्भुतुलां दत्त्वा कुडवं च पृथग्भृतात् ॥
तैलाच्च पिप्पलीवृष्णीस्त्रिद्वे श्रौते च माचिकात् ।
कुडवं, पलमानं च चतुर्जातं समावपेत् ॥
लिच्छाङ्गे चाभये नित्यं ततः खादिद्रसायनात् ।
वलीं च पलितं हन्याद्दण्डार्थं लवर्धनम् ॥
पञ्च कासान् चयं श्वासं सहस्रं विषमज्वरम् ।
गुल्मनेहग्रहण्यर्शोहृद्रोगारुचिपीनसान् ॥
अगस्त्यविहितं घन्यमिदं श्रेष्ठं रसायनम् ।
यथोद्दिष्टान् गुणं कुर्वन्पित्तं चैत्कुरुते यदि ॥
तदा सायं गुडो योज्य एष एवाल्पमात्रया ।
पादशेषे कषायेऽत्र खिन्ना विद्याहरीतकीः
भर्जितास्तिलतैलस्य कुडवे गोघृतस्य वा ।
पचेत्ताम्रमये पात्रे आपाकालोहितोदयात् ॥
शङ्खया फलानां शतशश्चातुर्जातं पृथक्पलम् ।
बहुः पोटलके पथ्या यवान् खिन्नांश्च कारयेत् ॥

4. AGASTI HARITAKI.

अगस्ति हरितकी ।

The same formula as No. 2.

AGASTI BASĀYANA.

अगस्ति रसायन ।

The same formula as No. 2

AGASTYA HARITAKI.

This formula "Agastya Haritaki" also occurs in another recension in the C. S., vi, 20, 734.

C. D., xi, 37, 219.

Bower Ms., II, vv. 436-440.

V. S., xii, 276.

In the Vaṅgasena, it is found with two additional lines were first of which adds, as a further ingredient, one pala each of the *Chaturjāta* or 'set of four spices.' The other explains the name *Agastya-haritakī* by which the formula is there called, to have been given to it, because it was composed by the great sage Agastya, and because it contains one hundred *haritakī* or 'chebulic mysobalani.'

Bower Ms., p. 119, F. N. 171.

5. AGASTYA AVALEHA.

अगस्त्य अवलेहः ।

द्विपञ्चमूलभक्त्यात्मगुप्तामार्गी शठीपुष्करमूलविश्वान् ।
पाठास्तथायथिक शङ्खपुष्पौराज्ञान्यपासार्गी वलायवासान् ॥
द्विपालिकान्नस्य यवादकञ्च हरीतकीनाञ्च शतं गुरुणां ॥
द्रोणे जलस्यादक संयुते च काथे कते पूतचतुर्थभागे ।
पञ्चेतुलां यज्ञगुडस्य दत्त्वा पृथक्चतैलात् ऊढवं घृताञ्च ।
चूर्णञ्च तावन्भगघोर्नवायाः देयञ्च तस्मिन्मधु सिद्धशीते ।
रसायनात् कल्कमतो विलिञ्चादहेचामये नित्यमथाय हन्यात् ॥
तद्वाज्रयश्मरहणी प्रदीवशोफाग्नि-सान्ध्यस्वरभेदकासान् ।
पाण्डुामय आसशिरोविकारान् हृद्रोगहृद्विप्रमज्जराञ्च ॥
सेधावलीत्साहमतिप्रदञ्च चकारचेतद् भगवानगस्त्यः ।

5. AGASTYA ABHAYĀ AVALEHA.

अगस्त्याभयानामावलिहः ।

शङ्काह्लादशमूलपुष्करशठौयासः स्वगुप्तावला-
पासार्गभकणास्तौषधवकी गन्धग्नभाङ्गी रसाः ।
ह्यान्नाः पथ्यशतं यवाढकमपां पञ्चाढकच्चायव-
खेदात् पाच्यमिसाः शिवाः सच रसो गौडीत्तुलाचञ्जलिः ॥
कृष्णातैलघृतात् पुनः कुङ्किचौद्रैरगस्त्याभया
कासाऽर्शोऽग्नौ चय-ज्वर-जरा-श्वास-प्रतिश्वारुचौ ।

6. AGASTI RASA.

अगस्तिरसः ।

रसोऽशुमालीजयपाललोहशिलाहरिद्रावलयः समांशाः ।
व्याघ्राग्निभूङ्गार्द्रकनिस्वनीरेः निर्गुण्डिकारस्वधसूतकाङ्गिः ॥
पृथग्विमर्द्दीदरनाशनोऽयमगस्तिस्तः सशिवागुण्डोऽयम् ।
सम्पाचनादिक्रमशुद्धदेहि वल्कहयोऽथ क्रमसंयुतो वा ॥
कम्पितचूर्णेन समञ्च दत्त्वा जलोदरादीन् जयतोह रोगान् ॥

7. SURANA VATĪKĀ.

सूरणवटिकाः ।

षोडश सूरणभागा वज्रैरष्टौ सहौषधस्यापि ।
अर्धेन भागयुक्तिर्मरिचस्य ततोऽपि चार्धेन ॥
त्रिफला कणा समूला तालीसारुष्करकमिघ्नानाम् ।
भागा सहौषधसमा दहनांशा तालमूली च ॥
भागः सूरणतुल्यो दातव्यो बृद्धदारुकस्यापि ।
भृङ्गैर्ले मरिचांश्च चूर्णेऽस्मिन्चोजयेन्मतिम् विहित
द्विगुणेन गुडेन युतः सेव्योऽयं भोदकः ॥
गुरुवृष्यभोज्यरहितेष्वितरेषूपद्रवाश्कुरुते
भक्षकसनेन जनितं पूर्वमगस्त्यस्य योगराजिन ।
भोमस्य सारुतेरपि येन ते महाशना जाताः ॥

HISTORY OF INDIAN MEDICINE

CSL

अग्निबलवृद्धिहेतुर्न केवलं सूरणो महावीर्यः ।
प्रभवति शस्त्रक्षाराग्निभिर्विनाप्यर्शसासेषः ॥
श्वयथुश्लोषदगरजिह्वहृणौ च कफानिलाज्जाताम् ।
नाशयति वलीपलितं मेधां कुरुते वृषत्व' च ॥
हृक्तां कासं श्वासं सराजयन्मप्रमेहांश्च ।
प्रोहानमप्यथोगं हन्ति च रसायनं पुंसाम् ॥

8. MAHĀ LAKSMĪBILĀSA RASA.

महालक्ष्मीविलासी रसः ।

पलं वज्राभ चूर्णस्य तदर्द्धं गन्ध-पारदं ।
वङ्गभस्म तदर्द्धं च तदर्द्धं तारकस्य च ॥
तत् समं हरितालञ्च तदर्द्धं ताम्रभस्मकं ।
रस तुल्यञ्च कर्पूरं जाती-कोष-फलं तथा ॥
वृद्धदारक-बीजञ्च बीजं स्वर्णफलस्य च ।
प्रत्येकं कार्ष्णिकान् मागान् मृत-स्वर्णञ्च शानकं ॥
नागवल्ली रसेः पिष्टा विगुह्वाफल मानतः ।
वटी कार्थ्यानुपानञ्च व्याधिं वीक्ष्य प्रयोजयेत् ।
निहन्ति सन्निपातोत्थान् गदान् घोरान् सुदारुणान् ।
प्रोक्तं प्रयोगराजोयं अगस्त्ये न महात्मना ॥
महालक्ष्मीविलासीऽथ वासुदेव जगद्गुरुः ।
अस्य प्रसादात् भगवान् लक्ष्मणारौषु वत्सभः ॥

9. VRHAT VISNU OIL.

बृहद्विष्णु तैलं ।

गुहार्काब्दाश्वगन्धासु बृहत्सौ चन्दनं निम्बे ।
शालपर्णी, ताण्डपूतिकाङ्गि, कुरगटकाः ॥
गवेषुकवल गौरुविसविश्वकणाम्बु ।
लवङ्गं चन्दनं चीचं कक्कीलं वणिता शिवा ॥
जातीकोषफलं दारु पयस्या पुष्करं शटी ।
तालीशकुङ्कुमं धात्री मांसी शैलसमुद्भवं ॥

तुटिवल्कलकोशीरशायिकं कल्क सुत्तमं ।
 पृथक् कर्ष समादाय तैलप्रस्थं पचेत् सुधीः ।
 चतुर्गुणं मज्जाक्षीरं तत्तुल्यं जलमेव च ।
 यद्वा चतुर्गुणं गव्यं क्षीरं वारिच तत्र वै ॥
 हन्यभ्यङ्गात् नभस्वन्तप्रदुष्टं पित्तमुल्लङ्घनं ।
 वलासं तत् समुद्भूतान् रोगानति सुदारुणान् ॥
 बाधित्यं खाज्जा पङ्क्तुत्वं मूकमिन्मिनगदगदान् ।
 अशौलां ग्रहणीरोगमर्द्धितं कर्णनादकं ॥
 सुतिका गर्भिनीरोगमिन्द्रलुतां जरां जयेत् ।
बृहद्विणुतैलमेतद्गुण्ये न च भाषितं ॥
 सेवनादस्य सर्व्वस्मात् सुच्यते विषमाद्गदात् ॥

10. BHĪMA VATIKĀ.

भीम वटिका ।

चिफलमगधजानां मूलतालीशपत्रं
 क्रिमिरिपुसगधानां पुष्करं चैत समांशः ।
 मरिचदहनभागश्चैकभागेन शुण्ठी
 सकलतुलितुल्यः शृणुस्यैकभागः ।
 मदनचपलयुक्तं बृहदारैलभृङ्गं
 कृतमिह परिचूर्णं द्विगुणो जीर्णखण्डं ।
 कृतवटकमुखस्तु प्राशते यो मनुष्यो
 हरति जठररोगं तस्य चाशु प्रकर्षम्
 गुदजखधिरपित्तं कासमन्दाग्निशूलान्
 क्षयतमकहलीमान् कामलांश्च क्रिमींश्च ।
 विदधति वलपुष्टिं दापयेच्चाशु मार्गे
 प्रवलयति हुताशं योगराजप्रसिद्धः ।
 योगराजेन युञ्जीत स्वयमेवाप्यगस्तिना ।
 अस्य योगस्य योगेन भीमोऽपि बहुभक्षकः
 इति भीमवटको नाम ।

CYAVANA.

The legend of Cyavana and the Aśvins is related in Śatapatha Brāhmaṇa and also in the Mahābhārata. The cure of Cyavana by the heavenly physicians is thus described in the Śatapatha Brāhmaṇa, IV, 1, 5, 1 ff. :—

Cyavana assumed a shrivelled form to perform austerities. Sons of King Saryātas incensed the Rṣi by throwing clods against him. Cyavana created discord among them. Saryāta appeased the sage by giving him her daughter Sukanyā in marriage. The Aśvins tried to seduce her pointing out to her husband's appearance. She refused to abandon her husband. Cyavana advised her to tell them that he would make the Aśvins perfect if they make him young again. Cyavana was bathed in a pond and recovered his youth. The gods were then informed that they have been excluded from a sacrifice in Kurukṣetra. The Aśvins remonstrated but were told by the other gods that as they wandered about very familiarly among men performing cures, they have been excluded. The Aśvins pointed out that the sacrifice was headless. The gods invited them. The Aśvins restored the head of sacrifice, became the adhvaryu priests and received the Aśvina draught.

In the Taitt. Saṁ., VI, 4, 9, 1 it has been further added that when the Aśvins restored the head of sacrifice, the gods purified them as they were unclean, for going among men as physicians. Hence no Brāhmaṇa must act as a physician as it makes him unclean and unfit to sacrifice.



In the Mahābhārata, Vanaparva, 10, 316 ff, a somewhat different version of the same story is given: Cyavana was covered by an anthill; Sukanyā pierced his eyes, and Cyavana afflicted Saryāta's army with stoppage of urine. The sage was given Sukanyā as wife to appease him. Aśvina restored Cyavana to beauty, on condition that she would be at liberty to choose any one of the Aśvins and Cyavana as her husband. Sukanyā recognised her husband Cyavana. The sage performed a sacrifice for the king and gave the Aśvins a share in the oblation. Indra objected, as Aśvins were physicians, but the sage stayed the arm of Indra when he was about to use his thunder-bolt and compelled him to submit.

He is the famous sage Cyavana, the son of Bhṛgu. When advanced in age he could not give up desires, and married the young and beautiful Sukanyā, the daughter of Śaryāti. He regained his youthful vigour by the judicious medication of the two Aśvins. He repaid the debt of gratitude by compelling Indra to drink with them Soma juice when he refused to do so. The legend is thus related in the Mahābhārata:

"Having given a promise to that effect, Chyavana applied, along with the other gods, to Indra, to allow the Aśvins to partake in the soma juice. Indra answered 'How can they become drinkers of the soma, seeing they are reviled by us, and are not on an equality with the gods? We do not wish to drink soma in their company; but we shall accede to your wishes in any other respect.' Chyavana repeats his request, and urges that the Aśvins also are gods, and the offspring of the sun (7310). He adds that it will be well for the gods if they accede to this demand, and ill if they do not. Indra rejoins that the other gods may drink with the Aśvins if they please, but he cannot bring himself to do it. Chyavana

retorts that if he does not, he shall be chastised by the sage, and made to drink soma (with them) at the sacrifice. A ceremony was then instantly begun by Chyavana for the benefit of the Aśvins; and the gods were vanquished by sacred texts. Indra, seeing this rite commenced, became incensed, uplifted a vast mountain (7315) and rushed with his thunderbolt, and with angry eyes, on Chyavana. The sage however sprinkling him with water, arrested him with his mountain and thunderbolt. Chyavana then created a fearful open-mouthed monster, called Mada, formed of the substance of the oblation **. Finding themselves in this predicament, the gods took counsel and said to Indra, 'Make salutation to Chyavana and let us drink soma along with the Aśvins, and so escape from our sufferings.' Indra then, making obeisance, granted the demand of Chyavana, who was thus the cause of the Aśvins becoming drinkers of the soma. He then performed the ceremony, and clove Mada to pieces."¹

Formulae ascribed to Cyavana :—

1. The Cyavana Prāśa or the Cyavana Clarified Butter. This formula is ascribed to the sage Cyavana and it is still much used by the Kavirajes of the present days.

The Cyavana Prāśa—See C. S., vi. I. pp. 312-3.
C. D., X. v. 20. pp. 95-6.
A. H. S., vol. II,
vi. 39. p. 338.
H. S., III. 9. pp. 180-1.
Sā. S., II. 8. pp. 142-3.
Bower Ms., II. p. 98.
Śataślokī, p. 32.
G. N., vol. I, p. 160.
V. K. V., p. 145.

¹ Muir's Sanskrit Texts. Vol. I, pp. 470-71.

In the Hārīta Saṁhitā, the formula is ascribed to Kṛṣṇātreya who is said to have taught it.

चयरीगर्विनाशाय कथितञ्चविद्या महत् ।

च्यवनप्राशनं नाम कृष्णात्रेयेण भाषितं ॥

2. Laghu Cyavana Prāśa—G. N., 1., p. 163.

For the English translation of Cyavana Prāśa, See Bower Ms., p. 98.

1. CYAVANA PRĀŚA.

च्यवनप्राशः ।

विल्लाग्निमयौ श्योणाकः काशमर्थं पाटलिर्बला ।

पर्यञ्चतसः पिप्पल्याः श्वदंष्ट्रा बृहतीद्वयम् ॥

शङ्खौ तामलकी द्राक्षा जीवन्ती पुष्करागुरुः ।

अभया चासृता ऋद्धिर्जीवकर्षभकौ शटी ॥

सुस्तं पुनर्नवा मेदा एला चन्दनसुत्पलम् ।

विदारौवषमूलानि काकीली कौकनासिका ॥

एषां पलोन्मितान् भागान् शतान्यामलकस्य च ।

पञ्च दद्यात् तदैकत्र जलद्रोणे विपाचयेत् ॥

ज्ञात्वा गतरसान्येतान्यौषधान्यथ तं रसम् ।

तच्चांमलकमुद्भृत्य निष्कुलं तेलसर्पिषोः ।

पलहादशकं शृङ्गा दत्त्वा चार्द्धतुलां भिषक् ।

सत्स्वाण्डिकायाः पूताया लैहवत् साधु साधयेत् ॥

षट्पलं मधुनश्चात्र सिद्धशीते समावयेत् ।

चतुष्पलं तुगाचीर्याः पिप्पलीद्विपलं तथा ॥

पलमेकं निदध्याच्च लगेलापतकेशरात् ।

इत्थं च्यवनप्राशः परसुतो रसायनः ॥

कासश्वासहरयैव विशेषोपदिश्यते ।

चौण्डतानां वृद्धानां बालानाञ्चाङ्गवर्द्धनः ॥

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स्वरचयसुरोरोगं हृद्रोगं वातशोणितम् ।
पिपासां सूत्रग्रन्थान् दीषांश्चाप्यपकर्षति ॥
अस्य सावां प्रयुञ्जीत योपरुह्यान्न भोजनम् ।
अस्य प्रयोगाच्चावनः सुबद्धोऽभूत् पुनर्युवा ॥

मेधां श्रुतिं कान्तिमनामयत्वसायुःप्रकर्षं वलमिन्द्रियाणाम् ।
स्त्रीषु प्रहर्षं परमग्निवृद्धिं वर्णप्रसादं पवनानुलोम्यम् ॥
रसायनस्यास्य नरः प्रयोगाल्लभेत जीर्णोऽपि कुटौप्रवेशात् ।
जराकृतं रूपमास्य सर्वं विभर्त्ति रूपं नवयौवनस्य ॥
इति च्यवनप्राशः ।

2. LAGHU CYAVANA PRĀŚA.

लघुच्यवनप्राशोऽवलोकितः ।

विस्त्रादिपञ्चमूलान्द्वयलापर्णीचतुष्टयम् ।
ऋद्धिकृष्णाशठीपथ्याजीवकर्षभकाशताः ॥
द्राक्षा पुनर्नवा मेदि जीवती काकनासिका ।
उत्पलैलाजशृङ्गाश्च काकोली वृषचन्दनम् ॥
विदारोगोक्षुरव्याघ्रौपौष्करं च पलोन्मितम् ।
शतानि पञ्च धात्राश्च जलद्रोणे विपावयेत् ॥
पलद्वादशके भृष्टा धात्रीस्तासैलसर्पिषोः ।
सितार्घतुलया युक्ताः क्वाथं लौहं पुनः पचेत् ॥
त्रे पिप्पल्या पले वांश्लाश्चत्वारः षट् च माक्षिकात् ।
चातुर्जातपलं तस्मिन् सिद्धशीते नियं जयेत् ॥
हृद्रोगश्वासहृत्कासवातरक्तच्यार्तिजित् ।
सेव्योऽयं च्यवनप्राशः स्वर्गो वय्यो रसायनः ॥

Books :—

Jivadāna : In the Brahmaparivarta Purāṇa : Cyavana is mentioned as the author of a medical treatise called Jivadāna (the Giver of Life). See Vol. I, 1, p. 7, foot-note. The book is not available now.

BHARADVĀJA.

A Vedic sage and composer of hymns. He was the son of Vṛhaspati and father of Droṇa, the preceptor of the Pāṇḍavas. His mother was Mamatā, the wife of Utathya. "He became immortal and ascended to the heaven" (Taittirīya Brāhmaṇa). It is said that his mother, became pregnant, both by her husband Utathya and by Vṛhaspati. Dirgha-tamas, Utathya's son, kicked his half-brother out of her womb untimely, when Vṛhaspati said to his mother "Bhara-dva-jam" "Cherish this boy of two fathers," and cursed Dirgha-tamās to be blind. See Viṣṇu Purāṇa, Sec. IV, Ch. xix. In the Mahābhārata he appears to have lived at Hardwar, but in the Rāmāyaṇa, Rama and Bharat are said to have gone to his hermitage at Allahabad. (Ayodhyākanda Ch. 54, 90-91). One of Bharadvāja's sons is Garga Ṛṣi.

In the Caraka Saṁhitā, I. i., Bharadvāja was the sage selected by the Ṛṣis, to go to Indra to learn the science of life.

दीर्घजीवितमन्विच्छन् भरद्वाज उपागमत् ।

इन्द्रमुग्रतपा बुद्धा शरण्यमसरेश्वरम् ॥

* * * *

ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत् ॥

* * * *

कः सहस्राक्षमवने गच्छेत् प्रष्टुं शचीपतिम् ।

अहमर्थे नियुज्येयमिति प्रथमं वचः ।

भरद्वाजोऽब्रवीत् तस्मादृषिभिः स नियोजितः ॥

When Bharadvāja came back, the sages learned the science of medicine from him.

तेनायुरमितं लेभे भरद्वाज सुखान्वितः ।

ऋषिभ्योऽनधिकं तन्तु शशंसानवशेषयन् ॥

ऋषयश्च भरद्वाजान्जगृह्णन् प्रजाहितम् ।

दीर्घमायुस्त्रिकीर्षन्तो वेदं वर्द्धनमायुषः ॥

Ātreya Punarvasu was one of the sages and he taught his six disciples, Agniveśa and others. Some think that Punarvasu Ātreya was the same person as Bharadvāja ; but this is untenable for as Cakrapāṇi says : “Ātreya is nowhere described as Bharadvāja in the Caraka Saṁhitā.”

“अथ केचित् भरद्वाजात्रेययोरेकं मन्यन्ते, तन्न, भरद्वाजसंज्ञया आत्रेयस्य कचिदपि तन्मगदशेऽकीर्त्तनात्” ।

Āyurveda Dīpikā, p. 15.

Cakrapāṇi also quotes from Hārīta Saṁhitā (but this is not found in the printed edition) that Bharadvāja says :

शक्रादहमधीतवान् इत्यादिना मत्तः पुनरसंख्येयाः विसृज्य विप्रयोजनम् ।

अत्रात्रेयादिप्रत्येका विदुः सप्तमहर्षयः । आत्रेयात् हारीतऋषिः इत्यन्तेन ॥

But in the Aṣṭāṅga Hṛdaya Saṁhitā, Indra is said to have taught the sons of Atri, i.e., Ātreya and others : and the name of Bharadvāja is not mentioned :

ब्रह्मा ऋत्वायुषीवेदं प्रजापतिमजिग्रहत् ।

सोऽग्निनौ तौ सहस्राक्षं सोऽविपुत्रादिकान् सूनीन् ॥

So there is discrepancy between the accounts given by Hārīta and Vāgbhaṭa ; but this seeming anomaly is more apparent than real for in the Rasāyanapāda Samutthāniya, Indra is said to have taught the sages Bhṛgu, Aṅgirā,

Atri, Vaṣiṣṭha, Kaśyapa, Agastya, Pulastya, Vāmadeva and Asita Gautama. (See "Indra.") Here we find Atri as one of the Rṣis who learned the science of medicine from Indra; and the name of Bharadvāja is not mentioned. [See Caraka Saṁhitā VI, i. p. 323.] Vagbhata seems to have this passage in mind when he wrote about the teachers of Āyurveda. Cakrapāṇi Datta also takes the same view: वाभटेन तु यदुक्तं "ब्रह्मा..... सूनीन्" इत्यनेनावेयस्य इन्द्रशिष्यत्वं, तदायुर्वेदसमुत्थानीय रसायनप्रादि आदि शब्देन वक्तव्यमाणेन्द्र शिष्यतायोगात् समर्थनीयम्; तत्र हीन्द्रेण पुनर्न हर्षिणा आयुर्वेद उपदिष्ट इति वक्तव्यम्।

Bhāva Miśra also makes both Ātreya and Bharadvāja the disciples of Indra. On different occasions, they went separately to Indra to learn the science of medicine.

Ātreya:

चिन्तयामास भगवानात्रेयो मुनिपुङ्गवः।

किं करोमि कं गच्छामि कथं लोका निरामयाः ॥

* * * *

आयुर्वेदं पठिष्यामि नैरुज्याय शरीरिणाम्।

इति निश्चित्य गतवानात्रेयस्त्रिदशालयम् ॥

* * * *

आयुर्वेदोपदेशं मे कुरु कारुण्यतो नृणाम्।

तथेत्युक्त्वा सहस्राक्षोऽध्यापयामास तं मुनिम् ॥

Bharadvāja :

तत्तेषां प्रश्नाय कथं विचिन्तितो भवद्भिर्दुषे

योगैरित्यभिधाय संसदि भरद्वाजं मुनिं तेषुवन।

त्वं योग्यो भगवन्। सहस्रनयनं याचस्व लब्धां क्रमा

दायुर्वेदमधीत्य यं गङ्गयान्मुक्त्वा भवामोक्षयम्।

इत्यं स मुनिर्मयोगैः प्रार्थितोः विनयान्वितैः।

भरद्वाजो मुनिश्रेष्ठो जगाम त्रिदशालयम् ॥

तत्रेन्द्र भवर्नं गत्वा सुरधिगणसमूहम्।

दृष्टवान् ब्रह्मन्तारं दीप्यमाननिवानलम् ॥

Books : The following books are attributed to Bhara-
dvāja :

1, He is said to have written a Tantra.

तत्त्वजनित ज्ञानचक्षुषा ऋषयोःखिलाः ।

गुणाश्च द्रव्याणि कर्मानि दृष्ट्वा तद्विधिमाश्रिताः ॥

Bhāva Prakāśa I. 1.

2. Bhāradvājīyam : Ms. : No. 13178. G.O.M.L. (Madras).

The title of the book implies that this work belongs to the medical system attributed to Bharadvāja, the teacher of Ātreya. This Ms. contains only the chapter on मेह or urinary diseases.

No. 13178. भारद्वाजीयम् ।

BHĀRADVAJĪYAM.

Beginning :

ग्रन्थान्तरे आयुर्वेदे भारद्वाजीय प्रकरणे मेहशुक्ल आमलक्षणे

असाध्यरोगनिर्णयः ।

आमशुक्लं च मेहेन वायुलिप्ते न पैत्यगे ।

दारकीले विनाशाय निस्त्राणं च शरीरमे ॥

वायुबन्धनदेहेन मेहज्वरविलिप्तगे ।

अथातो वीर्यनाशं च आमशुक्लं च लक्षणे ॥

खर्चेन मलमूत्रवेदनाच्च समस्तरोगाणि भवन्ति सदाः (?) ।

समस्तरोगाः क्षणमात्रनाशये संसेविते द्रोणिप्रवर्तकेन (?) ॥

End :

शिरःपूरितमेहाय चलनं शिरसस्तथा ।

परशु विकारिणव(प)र्णभूलन्तु उदरे ॥

मेहन्तरालेन खर्चेन मारुते तिक्तज्वरे लिप्तकमेहदुर्बले ।

स्वर्णे समानेन शरीरतोषणे शरीरमायं दधुरुच्छतेन ॥

3. BHEṢAJAKALPAH.

Mss. : 13179, 13180, 13181. G.O.M.L.

This book deals with preparations of medicines for curing diseases and also treats of the various kinds of fevers.

No. 13179. भेषजकल्पः, ख्याख्यानः ।

BHEṢAJAKALPA WITH COMMENTARY.

Beginning :

अथातो भेषजकल्पं व्याख्यास्यामः इत्याह मगवान् भरद्वाजः ।

सिद्धौषधानां केषांचित् पृथक्कल्पप्रसङ्गतः ।

अथ भेषजकल्पोऽयं सामान्येन प्रकाश्यते ॥

अथ शिरनेत्रवस्त्रिव्यापस्त्रिद्विकल्पानन्तरम् । सिद्धौषधानाम् हरीतक्यादीनाम् । केषांचित् पृथक् पार्थक्येन कल्पनाप्रसङ्गसाधारण्येनायं भेषजकल्पोऽध्यायः प्रकाश्यते । भेषजस्य कल्पः कल्पना क्रिया प्रकटीक्रियते । आदौ तस्य भेषजस्य कल्पनाप्रसङ्गमाह—

देशकालानुगुण्येन संग्रहीतं यथाविधि ।

स्थापितं भेषजं तैलैः कल्पनैरसृतायते ॥

End :

नातितीक्ष्णं नातिमृदुः सूक्ष्मपिच्छिलशीघ्रम् ।

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एवमेवं दशगुणः । चारुशस्य यत्कर्म हृदिनादिस्य तेजसाज्ज (र्षे)रपि यत्कर्म पा(दा)हान्न करोतीत्यः । लवणपाकमाह । श्लोकार्थः स्पष्टः ।

Colophon :

इति द्रव्यविशेषकभेषजन्यकल्पं सम्पूर्णम् ॥

Bheṣaja Kalpa Vyākhyā : A commentary on the above treatise by Venkateśa, son of Avadhāna Sarasvatī of Ātreya gotra.

No. 13182. भेषजकल्पव्याख्या ।

BHAISAJAKALPA VYĀKHYĀ.

Beginning :

श्रीमान् दन्तिमुखी देवः श्रेयांसि विदधातु नः ।

तत्प्रसादेन निर्विघ्नं सिद्ध्यन्ति कृतिनां क्रियाः ॥

अवधानसरस्वत्यास्तुनुरात्रियशेखरः ।

बेकटेशो वितनुते द्रव्यकल्पस्य योजनाम् ॥

अध्यायारम्भसम्बन्धमाह सिद्धौषधानामित्यादि । अथ वक्षितव्यापसिद्धिकल्पनानन्तरं सिद्धौषधानां हरीतक्यादीनां केषाञ्चित्प्रथक् पार्थक्येन कल्पनाप्रसंगसाधारण्येनायं भेषजकल्पोऽध्यायः प्रकाशते । भेषजकल्पनाक्रिया प्रकटौक्रियते । तथा तस्य भेषजकल्पनाप्रशंसामाह देशकालित्यादि ।

End :

सप्तवारारत्यरमनन्तरं प्रभोजसत्रात् यवराशौ नाह स(न)वीत्यादि । नतोऽक्ष-
नातिसदुद्गच्छापिच्छिलः क्षिप्रगः आयुव्यापी सितः तं यथा भवति तथा
अमयित्वा अस्मिन् पात्रे निषेच्य तुलादि

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अच्छिद्रेऽस्मिन् चारि पादावशेषिते मति तस्मिन्.

Formulae :—Bharadvāja is the reputed prescriber of the following formulae :—

1. Vṛhat Phalagbṛtam—Vṛnda Madhāva p. 499.
2. Phalagbṛtam—Śārṅgadharma Saṁhitā p. 158.

1. VRHAT PHALA GṚTAM

वृहत् फलघृतम् ।

कुष्ठं सुस्तं हरिद्रे च पिप्पली कटुरोहिणी ।

काकीली चौरकाकोली विशाला त्रिफलीत्यलम् ।

मेदाराकाविडङ्गानि देवदारु सङ्घिकम् ॥१८॥

हे सारिवे शताह्वा च वचा यष्टी प्रियङ्गुका ।
 अजमोदा महामोदा चन्दनं रक्तचन्दनम् ॥१८॥
 जातीयुषं तुगाचीरी कटफलं सितशर्करा ।
 एतैरक्षसमैः कल्कैर्घृतप्रस्थं भिषक्तम् ॥२०॥
 चतुर्गुणेन पयसा विपचेद्भोग्याग्निना ॥
 शुभेऽह्नि पुष्यसंयुक्ते भाण्डे तासमये दृढे ॥२१॥
 कलशे हेमकल्याणे कृतकौतुकमङ्गले ।
 सर्पिर्दत्तन्नरः पीत्वा स्त्रीषु नित्यं व्रषायते ॥२२॥
 या च वम्या भवेन्नारी या च कन्याप्रभायिना (न्या प्रसूयते) ॥
 या च वाऽस्थिरगर्भा स्यादा च सूता पुनः स्थिता ॥२३॥
 अल्पायुषं च जनयेदा वा जनयते सतम् ।
 तादृशं जनयेत्पुत्रं वेदवेदाङ्गपारगम् ॥२४॥
 रूपलावण्यरूपन्नं शतायुं विगतज्वरम् ।
 नाम्ना फलघृतं ह्यङ्गारहाजेन निर्मितम् ॥२६॥

2. PHALAGHṚTAM.

फलघृतम् ।

विफला मधुकं कुष्ठं हे निशे कटुरोहिणी ।
 विडङ्गं पिप्पली मुखं विशाला कटफलं वचा ॥
 हे मेदे हे च काकोली सारिवे हे प्रियङ्गुका ।
 शतपुष्पाहिङ्गरास्त्राचन्दनं रक्तचन्दनम् ॥
 जातीयुषं तुगाचीरी कमलं शर्करा तथा ।
 अजमोदा च दन्ती च कल्कैरेतैश्च कार्ष्णिकैः ॥
 जीवद्वत्सेकवर्णानां घृतं प्रस्थं गवां पचेत् ।
 चतुर्गुणेन पयसा पचिदारण्यगोमयेः ॥
 सुतिथौ पुष्यनक्षत्रे सप्ताह्ने तासजे तथा ।
 ततः पिवेच्छुभदिने नारी वा पुरुषोऽथवा ॥
 एतत्सर्पिर्नरः पीत्वा स्त्रीषु नित्यं व्रषायते ।
 पुत्रं सज्जनयेत् धीमान् वम्यापि लभते सुतम् ॥

HISTORY OF INDIAN MEDICINE

अल्पायुसं वा जनयेत् या च सुता पुनःस्थिता ।

पुत्रमाप्नोति सा नारी बुद्धिमन्तं शतायुषम् ॥

एतत्फलघृतं नाम भरद्वाजिन भाषितम् ।

अनुक्तं लक्षणामूलं विपल्यव चिकित्सकाः ॥७६—८३॥

Bharadvāja was also known as Vitatha. He is said to have become the adopted son of the Paurava King Bhārata, and thus became a Paurava.

CHAPTER VIII.

BHṚGU.

Brahmā desiring to create living beings, produced first the ten great Ṛṣis or Maharṣis: Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu and Nārada (Manu Saṁhitā i, 34). They are said to have been formed from his mind, or mental sons like unto himself (Viṣṇu Purāṇa, i, pp. 4, 5, 7). The list of the mental sons differs in the different Purāṇas. In the Mahābhārata, Ādiparva, v. 25, 17, the first six names occur, but in Sāntiparva, v. 7569, Vasiṣṭha is included, thus making a total of seven (Saptarṣi) and in v. 12685, the number becomes twenty-one. In the Śatapatha Brāhmaṇa, their names are given as Gautama, Bharadvāja, Viśvā-Mitra, Jamadagni, Vasiṣṭha, Kaśyapa, and Atri. The Vāyu Purāṇa adds Bhṛgu to the list; the Viṣṇu Purāṇa adds Bhṛgu and Dakṣa and makes them nine.

In the Rāmāyaṇa iii, 14, 7-9, seventeen Maharṣis are mentioned. Bhṛgu and Aṅgirā are the progenitors of the Brāhmaṇas. Gṛtsamada, an Aṅgirasa, son of Sunohotra, became a Bhṛgu or Bhārgava, son of Śaunaka (see Rv. Anukramaṇi). Gṛtsamada is the "Seer" of the hymns in the second maṇḍala of the Ṛgveda.

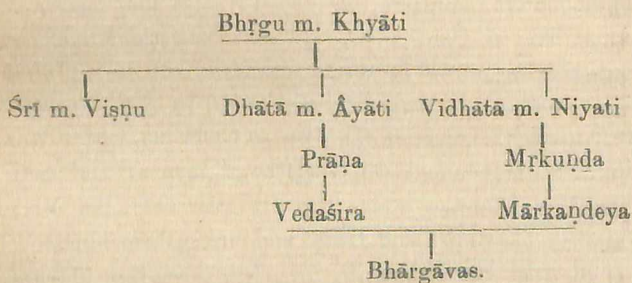
Śrī, the mother of the world and wife of Viṣṇu, is said to be the daughter of Bhṛgu by Khyāti (Viṣṇu Purāṇa i, 8, 12) though she is declared to be eternal like Viṣṇu. Khyāti was the daughter of the sage Karddama; but by another account she was the daughter of Prajāpati Dakṣa. His two sons were Dhātā and Vidhātā (Bhāgavat Purāṇa).

HISTORY OF INDIAN MEDICINE

It is said in the *Mahābhārata*, that Pulomā, wife of Bhṛgu, was carried away by the demon Puloman. She was then pregnant, and in her fright, the fœtus fell from her womb. Puloman allowed the mother to depart with her infant who developed to be the sage Cyavana (*lit.* the fallen).

In the *Mahābhārata*, *Śāntiparva*, v. 6930 ff., we find a very interesting discussion on the origin of caste between Bhṛgu and Bharadvāja. Bhṛgu was of opinion that there was no distinction of castes; the Brahmana according to their work formed the four castes.

GENEALOGY OF THE BHĀRGAVAS.



It is said that he was sent by sages to enquire as to the god of the trinity, who was highest in rank. First he went to Brahmā, but he did not salute him intentionally. He was scolded by Brahmā for his bad manners. He appeased him, and then went to Śiva, whom also he did not show proper respect. Śiva grew angry but was soon propitiated. Next he went to Viṣṇu whom he found to be asleep. In disgust, he kicked him on the breast, whereupon the latter welcomed him, apologised for his sleep and massaged his feet as the sage must have been hurt there by the kick.

Bhṛgu's acts :

1. He cursed Nahuṣa, when the king kicked Āgastya, in whose hairs he remained concealed.

2. By his favour, king Vitahavya, a Kṣatriya, entered into the state of Brāhmanhood.

3. He pierced Vala (Sāma Veda, ii, 304).

4. He invented the Science of Archery.

5. Bhṛgu is one of the sages who first kindled the sacrificial fire (see Muir's paper on Manu, the progenitor of the Aryan Indians in Vol. XXX, J. R. A. S., pp. 410-416; Rv., viii, 43, 13; S. V., i, 18).

6. In Ś. P. Br., xi, 6, 1, 1 ff., Bhṛgu, the son of Brahmā, is said to have visited, by his father's commands, the four directions of the world, and he saw, amongst other things, that living beings were being cut into pieces and eaten by other men as the future retribution of the slaughters performed by them.

7. Bhṛgu is one of the sages, mentioned in the Caraka Saṁhitā I. i., who assembled in the Himalayan retreat to discuss about the means of relieving human suffering and of curing men suffering from various diseases. (See C. S. I. 1).

8. In the Mānava Dharmasāstra the sage "Bhṛgu, here called a Manava, is introduced as Manu's disciple, through whom the great teacher has his work promulgated."

NĀRADA.

Nārada is the name of a famous Ṛṣi who figures so prominently in the Purāṇas. As a physician he is not much known. He is a Devarṣi,—one of the mental sons of Brahmā. He was cursed by his father for not helping him in the act of creation. He was born again as a Gandharva, Upavarhaṇ by name, and married Mālāvati and other Gandharva maidens. He became guilty of misdemeanour, at the sight of the celestial Rambhā while dancing before Brahmā. He was again cursed and became the son of Kalāvati, wife of Dramila, king of the Gopas, through the grace of sage Kaśyapa, whose seed fell on the ground. Next he abandoned his body, entered into Brahmā and regained his original form. He learned a little of the science of music from his father Brahmā, became proficient in it from Ulukeśvara, a Gandharva, and finally became master of the Science through Kṛṣṇa. He invented Vin, a melodious instrument of music.

Books :—Nārada is said to be the author of the following books :—

1. Dhātulakṣmaṇa : To Nārada is ascribed this treatise on humours and pulsation.

Ms. I. O. 2715.

Begins : अथ चातुर्ज्ञानं ॥

वामभागे तु नारीणां दक्षिणे पुरुषस्य तु ।

लक्षणं लक्ष्यते सर्वं शुभाशुभं फलप्रदं ॥

Ends : एवं सूत्रादिभिर्देन नाडीज्ञेया विचक्षणैः ।

स्वर्गेऽपि दुर्लभा विद्या गोपनीया प्रयत्नतः—

Colophon : इति नारदकृत चातुलक्षणं समाप्तं ।

2. Nārada Saṁhitā : on Science of Music.

3. Nārada Smṛti : on Laws. Nāradiya Dharmaśāstra is the most systematic work of all the Smṛtis and is strictly confined to Law. The text has been translated by Dr. Jolly.

4. Nāradiya Purāṇa : one of the eighteen puranas of the Hindus.

Formulae attributed to Nārada :—

1. Mahālakṣmīvilāsa Rasa ... R. S. S., p. 331.

2. Lakṣmīvilāsa Rasa ... { R. C. IX., p. 319.
R. S. S., p. 59.
R. S. S., p. 471.

1. Mahā Lakṣmīvilāsa Rasa.

महालक्ष्मीविलासरसः ।

पलं वच्चाभचूर्णस्य तदङ्गं गन्धकं भवेत् ।

तदङ्गं वङ्गभस्मापि तदङ्गं पारदस्तथा ।

तत्समं हरितालञ्च तदङ्गं ताम्रभस्मकं ।

रससायं कर्पूरं जातीकोषफले तथा ।

वृद्धदारकवीजञ्च वीजं स्वर्णफलस्य च ।

प्रत्येकं कार्ष्णिकं भागं सूतस्वर्णञ्च शणकं ।

निषिध्य वटिका कार्या दिगुच्चाफलमानतः ।

निहन्ति सन्निपातोत्थान् गदान् घोरान् सुदारुणान् ।

गलोत्थानान्बद्धिञ्च तथातिसारमेव च ।

कुष्ठमेकादशविधं प्रसेहान् विशतिलथा ।

श्लीपदं कफवातोत्थं चिरजं कुलजन्तथा ।

नाडीत्रणं त्रणं घोरं गुदासुयभगन्दरं ।

कास पौनस यच्चाशः स्त्रील्य दौर्गन्ध्यरक्तनुत् ।

आमवातं सर्वरूपं जिह्वास्तम्भं गलगहं ।

उदरं कर्णनासाक्षिमुखवेजाद्यमेव च ।

काशपीनसयच्चार्षःस्थौल्यं दीर्घल्यमेव च ।
 आमवातं सर्वरूपं जिह्वास्तम्भं गलगृहम् ।
 उदरं कर्णनासाक्षिमुखबैजात्यमेव च ।
 सर्वशूलं शिरःशूलं स्त्रीणां गदनिःसृदनम् ।
 वटिकां प्रातरेकैकां खादेन्नित्यं यथावलम् ।
 अनुपानमिह प्रोक्तं माघं पिष्टपयोदधि ।
 वारितक्रुसुरासीधुसेवनात् कामरूपपृष्ठम् ।
 बडोऽपि तरुणस्यर्ही नच शुक्रस्य संचयः ।
 नच लिङ्गस्य श्रेयित्यं न केशा यान्ति पक्वताम् ।
 नित्यं शतस्त्रियोगच्छन्मत्तवारणविक्रमः ।
 द्विलचयोजनौ दृष्टिर्जायते पौष्टिकः परः ।
 प्रोक्तः प्रयोगराजोऽयं नारदेन महात्मना ।
 रसो लक्ष्मीविलासस्तु वासुदेव जगत्पतिः ।
 अभ्यासाद् यस्य भगवान् लचनारौषु वल्लभः ॥
 इति लक्ष्मीविलास रसः ।

Rasendra Cintāmaṇi.

लक्ष्मीविलासोरसः ।

पलं कृष्णाम्बुचूर्णस्य तदहर्ही रसगन्धकौ ।
 वला नागवला भीरु विदारौकन्दमेव च ।
 कृष्णधूसूरनिचूलं गीचुरवृद्धदारयोः ।
 वीजं शक्रागुनसप्रापि जातीकोषफले तथा ।
 कर्पूरश्चेव कर्षांगुं श्लक्ष्णचूर्णं पृथक् पृथक् ।
 गृहीत्वा चाष्टमांशेन स्वर्णं पर्यरसेन च ।
 वटिकां स्निग्धचणकप्रमाणां कारयेद्भिषक् ।
 रसोलक्ष्मीविलासोऽयं पूर्ववद्भक्षणकारकः ॥

Rasendrasāra Saṁgraha.

MARICI.

Marici is described as one of the Prajāpatīs (Lords of creation)—one of the seven great Ṛṣis (Saptarṣi), the mental sons of Brahmā, who are represented by the seven stars of the Great Bear in the sky. He married Kalā the daughter of Karddama Muni. He was the father of Kaśyapa.

In the Caraka Saṁhitā, I, xii, he is referred to as questioning the usefulness of a discussion on the qualities of Air in the Āyurveda :—

तच्छ्रुत्वा वार्याविदवचो मरौचिरुवाच । यद्यपेवमेतत् किमर्थास्यस्य वचने
विज्ञाने वा सामर्थ्यमस्ति भिषग्विद्यायां भिषग्विद्यां वाधिकृत्येयं कथा प्रवृत्तेति ॥

He attaches more importance to fire than air as capable of causing good and ill health in a person :—

मारौचिरुवाच । अग्निरेव शरीरे पित्तान्तर्गतः कुपित्वाकुपितः शुभाशुभानि करोति ।
तद्यथा—

प्रतिमपत्तिं दर्शनमदर्शनं मात्रामावत्वमुष्णः प्रकृतिविकृतिवर्णः शीत्यं भय
क्रोधं हृष मोहं प्रसादमित्येवमादीनि चापराणि वन्ददानीति ॥

C. S. I. xii.

As regards the part of the foetus formed first, he says, that it is impossible to answer the question, as the parts cannot be seen :—

परोक्षत्वादचिन्त्यमिति मारौचिः ॥

C. S. IV. vi.

KACA.

“A son of Brihaspati. According to the Mahābhārata. he became the disciple of Sukra or Usanas, the priest of the Asuras, with the object of obtaining from him the mystic power of restoring the dead to life, a charm which Sukra alone possessed. To prevent this the Asuras killed Kacha again and again, but on both occasions he was restored to life by the sage at the intercession of Devayāni, his daughter, who had fallen in love with Kacha. They killed him a third time, burnt his body and mixed ashes with Sukra's wine, but Devayāni again implored her father to bring back the young man. Unable to resist his daughter's importunity, Sukra once more performed the charm, and to his surprise heard the voice of Kaca come out from his own belly. To save his own life, Sukra taught his pupil the great charm. He then allowed himself to be ripped open, and Kacha, upon coming out, performed the charm and restored his master to life. This incident is said to have caused Sukra to prohibit the use of wine to Brahmans. Kacha resisted the proposal of Devayani, and refused to make her his wife. She then cursed him, that the charms he had learnt from her father should be powerless and he in return condemned her to be sought by no Brahmana and to become the wife of a Kshatriya.”

Dowson's Hindu Mythology.

Formula :

Kaca is said to be the author of a formula for stoppage of urination in Cakradatta.

इत्युवाच कचः—

नलकुशकाशेक्षुशिफां कथितां प्रातःसुशीतलांससिताम् ।

पिथतः प्रयाति नियतं सूतग्रह इत्युवाच कचः ॥

भृदाघात चिकित्सा—चक्रदत्त, p 190.

CHAPTER IX.

VIŚVĀMITRA.

Viśvāmitra is the name of an ancient physician who with other Ṛsis, is mentioned to have learned the Science of Medicine from Bharadvāja. He flourished during the Vedic times and is said to have composed many Vedic hymns. He was contemporary to Vaśiṣṭha, with whom he often quarrelled. He was a King, a Kṣatriya rāja, but by severe penance and austerities became a Brāhmaṇa afterwards. His deeds are described in detail in the Rāmāyaṇa and the Purāṇas. He is the father of Suśruta, the disciple of Dhanvantari and the famous author of Suśruta Saṁhitā. In Suśruta Saṁhitā, V. viii, he is said to have once gone to the hermitage of Vaśiṣṭha, whom he caused to be angry. In anger the sage perspired, and drops of perspiration and other excrementitious matter fell on dried grass; and thus the different kinds of spiders are said to have been formed.

विश्वामित्रो नृपवरः कदाचिद्विषिसत्तमं ।
वशिष्ठं कीपयामास गत्वाश्रमपदं किल ॥
कुपितस्तु मुनेस्तस्तु ललाटात् स्वेदविन्दवः ।
अपतन्द्दर्शनादेव मध्याधत्तावीणावर्चसः ।
लूणे लणे महर्षीणां धेनुर्वथ सन्मृतेऽपि च ॥
ततो जातस्त्विसा घोरा नानारूपासहस्रविधाः ।
अपकाराय वर्तन्ते नृपसाधन वाहने ॥

Viśvāmitra, the composer of ancient Vedic hymns, is said to be the same person who figures in the Rāmāyaṇa

and later literature. Viśvāmitra is a *gotra* name, and any descendant of the sage is described as Viśvāmitra.

For a detailed account of the conflict between Vasiṣṭha and Viśvāmitra see Mbh., Ramyn., R. V., Dr. Roth's "Dissertations on the Literature and History of the Veda," "Zur Litteratur und Geschichte des Weda, Stuttgart," 1846 ; Muir's Original Sanskrit Texts, Vol. I, p. 317.

His parents: In the Rv., he is described as the son of a King named Kuśika, but in later literature he is said to be the son of Gādhi, King of Kānyakubja, and a descendant of Puru. So he is styled as a Kauśika and also as a Paurava (Harivamṣa). In the genealogy, it would be found that Gādhi was of the Kuśika race. So he was called a Kauśika and also Gādhi-nandana. Satyavatī was the daughter of Gādhi who gave her in marriage to a Bhārgava Brāhmaṇa named Ricika. Ricika prepared two dishes of food for his wife and his mother-in-law. The dishes were exchanged and the result was that Satyavati gave birth to Jamadagni, the warrior Brahman and the mother bore Viśvāmitra, a Kṣatriya king with the qualities of a Brāhmaṇa.

Both Viśvāmitra and Vasiṣṭha became the family priests of King Sudāsa. They quarrelled and cursed each other and each killed the hundred sons of his rival. Viśvāmitra, though father of hundred sons, adopted his nephew Sunah-Śephaḥ as his heir which was objected by his fifty sons who were cursed to form the Dasyus of the frontier.

“अथैनमुवाच—वरुणं राजानं उपधाव, ‘पुत्री मे जायतां, तेन त्वा यजा, इति तथेति’ स वरुणं राजानं उपससार, ‘पुत्री मे जायतां तेन त्वा यजा’ इति तथेति तस्य ह पुत्री जज्ञे ‘रौहितो’ नाम। तं होवाच ‘अजनिवै तं पुत्रः, यजस्मानेन’ इति। स होवाच पयः निर्द्देशो भवति, अथ स मेध्यो भवति, निर्द्देशोत्स्वत्वा त्वा यजा—इति तथेति—स निर्द्देश आस—तं होवाच ‘निर्द्देशोत्स्वद, यजस्मानेन’ इति स होवाच ‘यदा वेपथोर्दन्ता जायन्ते अथ स मेध्यो भवति, दन्तावसा जायन्तां अथत्वा यजा’ इति तथेति—”

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‘पुत्रसामन्वयामास तथायं वै भक्षं त्वामददात्, हन्त त्वयाह त्विमं यज्ञा’ इति स ह “न” इत्युक्त्वा धनुरादाधारण्यं अपतस्थौ। इति ह षष्ठं संवत्सरं अरण्ये चचार—सोऽजीगर्तं सोयवसिं ऋषिं अशनया परीतमरणमुपेयाय, तस्य ह तयः पुत्रा आसुः, शुनः-पुच्छः शुनः-शेषः शुनीलाङ्गुल इति, तं हेवाच, ऋषि! अहं ते शतं ददामि, एषामेकेनात्मानं निष्क्रीणा’ इति, स ज्येष्ठं पुत्रं निगृह्णाण उवाच—‘त्विसामिति’ नो एवमिति कनिष्ठं माता, तौह मध्यमं सन्पादयाच्चक्रतुः। शुनःशेषे तस्य ह शतं दत्त्वा स तमादाय, सोऽरण्याद् ग्राममियाय, स पितरमेत्य उवाच—ततः हन्ताहमनेन आत्मानं निष्क्रीणा इति।

ऐतरेय ब्राह्मण पृ० ६७—७६,

(सोसाइटी)

“अथह शुनःशेषो विश्वामित्रस्य अङ्गमाससाद, सहोवाचाजीगर्तः सोष-वसिं ऋषि! पुनर्मे पुत्रं देहीति ‘नेति’ हीवाच विश्वामित्रो देवा वा इमं सद्यं अरासतेति स ह देवरातो वैश्वामित्र आस’

ऐतरेय ब्राह्मण—७—३—५।

In the Rāmāyaṇa, king Viśvāmitra is said to have paid a visit to the hermitage of Vasiṣṭha and was hospitably entertained by the sage. The king wanted his cow Kāmadhenu, or Nandini; and when he attempted to take away the cow by force, his armies were defeated by the army called forth by the cow, and the sage cursed the hundred sons of Viśvāmitra to be turned into ashes.

King Triśaṅku, a descendant of the race of Ikṣāku, desired to celebrate a sacrifice in order that he might ascend bodily to heaven. Vasiṣṭha declared it to be impossible but Viśvāmitra by his austerities accomplished his object against the wish of the Vāsiṣṭhas and the gods.

The story of the Viśvāmitra's amour with the celestial nymphs Menakā and Rambhā, and the birth of Śakuntalā is well-known to the readers of the celebrated epics.

Afterwards when Viśvāmitra became a Brāhmaṇa, Vasiṣṭha welcomed him with honours,

In the Purāṇas the story of King Hariścandra, son of Triśaṅku, who was persecuted by the sage, is narrated. Vasiṣṭha cursed Viśvāmitra to become a crane, who also cursed the former to be another bird, and as birds they fought but were reconciled by Brahmā. In the Rāmāyaṇa, Viśvāmitra is said to have taken Rāma and Lakṣaṇa with him to free the hermitages of Brāhmaṇas from the Rākṣasas; and it was through him that the four sons of King Daśaratha were married to the daughters of King Janaka.

Viśvāmitra ordered the river Sarasvati to deliver Vasiṣṭha to him so that he might kill him. But as Vasiṣṭha came towards Viśvāmitra, the river carried away Vasiṣṭha in another direction.

The Aśvin-Rasāyaṇa as it occurs in the Navanītaka "implies (v. 781b) that by medical tradition the formula was ascribed to the ancient physician Viśvāmitra, apparently the respected father of Suśruta. That inscription is contradicted, however, by the initial verse (v. 773b) and by the name in the colophon, which attribute the formula to the Asvins," (I. A., Feb. 14; p. lx).

Viśvāmitra as a medical author is quoted in

Nivandha Saṁgraha.

1. तत्र शङ्खनाभिः प्रधानात्वादिव चारः स्यात् एवञ्च विश्वामित्रभोजोक्तभाग-
कल्पना निरस्ता ।
2. पाटल्याः पारिभद्रादस्तिलाद्वापि यवायजात ।
खगिलालग्न्युतं चूर्णं साक्षरवारिणा पिवेत् ॥

Vyākhyā Kusumāvālī.

1. श्वेतपुष्पः कृष्णपुष्पो रक्तपुष्पस्तथैव च ।
प्रीतैरन्यो वराक्षेपु कालमुष्कः प्रकीर्तितः ॥

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2. पानीयभावनायाथ परिस्त्रायं चतुर्गुणम् ।
जलेऽर्धमवशिष्टं च चाराभ्ये शास्त्रमिष्यते ॥
3. पृथ्वीकाचिचकव्योषहृपुवाजाजिसेन्धवेः ।
सचव्यपिप्पलीमूलेः पिष्टे दीप्यकं संयुतेः ॥
मूलदाडिमकोलानां रसे पयसि दध्नि च ।
सिद्धं घृतं जयेद्गुण्यं वातोष्णं वृद्धिदौपनम् ॥
4. पाटले परिभद्राद्या तिलाद्यापि यथागजात् ।
कण्ठैलात्प्लव्युतं चूर्णं मुष्काचारवारिणाः ।
पिवेद्गुडं न मिश्रं वा लिच्छ्यान्मूत्रविघातनुत् ॥
5. विडङ्गफलमात्रं तु जातमाचक्ष्य भेषजम् ।
एतेनेव प्रमाणेन मासि मासि प्रवर्धते ॥
कोलास्थिमात्रं क्षीरादे ददाभेषज्यं कीविदः ।
क्षीरान्नादे कोलमात्रं कुमारि भेषजं हितं ॥
अन्नादे मधुसर्पिभ्याम् ऋस्त्रोदुम्बय संमितं ॥

Vyākhyā Madhukoṣa.

1. यदा त्वचमतिक्रम्य तद्वातुनवगाच्छते ।
हिला किलास संज्ञानु कुष्ठसंज्ञालभेत्तदा ॥

Tattva Candrikā.

1. See 2, V. K. V.
2. विश्रामित्वेणापि दाडिमरसः एवोक्तः ।
3. See 2, Ni. S.

Bhāva Prakāśa.

1. See 5, V. K. V.

VASIṢṬHA.

A famous Vedic Ṛṣi to whom many hymns are ascribed. He is classed among the ten Prajāpatīs and the seven Mahārṣis and is said to have been a mind-born son of Brahmā (Manu) or, according to another account, a son of Mitra and Varuṇa by Urvasī (R. V. vii, 33, 1). There was a special rivalry between him and the sage Viśvāmitra who wanted to take away Nandini "the cow of plenty" by force from the hermitage of Vasiṣṭha. He appears to be the family priest of King Sudāsa (Aitareya Brāhmaṇa and R. V.) or to his son Kalmāṣpāda (Mbh.), and to Ikṣāku and his descendants (Viṣṇu Purāṇa). Muir says: "Vasistha according to all accounts must have been possessed of a vitality altogether superhuman" for the name is "used not to denote merely a person belonging to a family so called but to represent the founder of the family himself as taking part in the transactions of many successive ages." Vasiṣṭha is a gotra name and hence arose the confusion, for all his descendants are styled as Vasiṣṭha.

King Kalmāṣpāda, son of Sudāsa, while hunting in a forest, met Śaktri, the eldest son of the sage Vasiṣṭha, and struck him with a whip as he stood on his way. Śaktri cursed him to be a man-eating Rākhasa, and Viśvāmitra ordered a man-eater to enter the body of the king. Once he offered human flesh to a Brāhmaṇa, Mitrasala by name, who also cursed him to the same effect. The king then ate Śaktri and the hundred sons of Vasiṣṭha who, however, took pity on him and restored him to his natural condition after twelve years. In the Viṣṇu Purāṇa the story is told somewhat differently. He killed a tiger,

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but another tiger, who disappeared, assumed the form of Vasiṣṭha, the priest, in a sacrifice performed by the King. Later, he assumed the form of a cook and served a dish of human flesh to the sage Vasiṣṭha. Thereupon the sage cursed the king, but afterwards knowing him to be innocent, limited the period of curse to twelve years. The angry king being prevented by his wife Madayanti from uttering a counter-curse upon the sage, threw the water on his feet which consequently became spotted (Kalmāṣpāda). After the term, he assumed his natural form and his wife became pregnant and gave birth to Aśmaka by an operation of Cæserian section performed by herself with a stone.

Vasiṣṭha's wife was Ūrjā, one of the daughters of Dakṣa. She gave birth to his seven sons. In the Rāmāyaṇa and Bhāgavat Purāṇa, however, Arundhati is said to be his wife. His descendants are known as Vasiṣṭha and Vāśkalas.

King Nimi of the Ikṣvāku race requested him to officiate as his priest in a sacrifice. But as he already promised Indra to act as a priest, he consented to be his priest after the sacrifice of Indra was over. Nimi engaged Gautama to be his priest. Vasiṣṭha came back as he promised, became angry, and cursed the king to lose his body. Nimi uttered his curse and the energy of the sage entered into the vigour of Mitra and Varuṇa who were his fathers as their seed fell at the sight of the divine Urvasī.

Vasiṣṭha once tried to enter the house of his father Varuṇa for food by night as he tasted no food for three days. The house-dog barked as he entered and he put the dog to sleep by a hymn (Rv., iv. 121) which is recommended to be recited by burglars.



His name appears in the list of the sages mentioned in *Caraka Saṁhitā*, I.1, who wanted to learn the science of medicine.

Books : 1. A Law Book is ascribed to him. In the *Vāsiṣṭha Dharmaśāstra* we find

शोनितशुक्रसम्भवः पुरुषो मातापितृ-निमित्तकः। P. 44.

“The man is formed from blood (or ovum of woman) and semen (of man); the father and mother are accidental causes.”

2. He is the reputed author of *Vāsiṣṭha Saṁhitā*, a treatise on medicine.

It is quoted in Trimalla Bhatta's *Yoga Tarāṅgini*. MSS., I. O. 2705, 2706. fol. 6a.

In the *R̥g Veda* many hymns are attributed to *Vāsiṣṭha* : we quote a few hymns below :

R̥v. vii, 18, 4 }

5 }

21 }

to }

25 }

: Relates the connection between *Vāsiṣṭha* and *Sudāsa*.

33. 1 : Let not the *Vāsiṣṭhyas* be far off to help me.

2 : They have brought here *Indra* across the *Vaisanta* from the *Soma* offerings.

3 : *Indra* delivered *Sudāsa* through the prayer of the *Vāsiṣṭhyas*.

4 : *Vāsiṣṭhyas* infused energy into *Indra*.

5 : *Indra*, praised by *Vāsiṣṭha*, helped the *Tritsus*.

6 : *Vāsiṣṭha* marched in front, and the *Tritsus* were deployed.

7 : *Vāsiṣṭhas* know the three deities.

8 : *Vāsiṣṭha's* hymns are bright as the sun, deep as ocean, and swift as wind.

9 : *Vāsiṣṭhas* sat down by the *Apsaras*.

HISTORY OF INDIAN MEDICINE

- 10 : Thy birth is twofold : (1) when Mitra and Varuna saw thee quitting the flame of lightning. (2) When Agastya brought thee to the people.
- 11 : Vasiṣṭha, the son of Mitra and Varuṇa, born from the soul of Urvasī.
- 12 : He was born of the Apsaras.
- 13 : Mitra and Varuṇa dropped their seed into the jar. Thus arose Māna (Agastya), and also Ṛṣi Vasiṣṭha.
- 83, $\left. \begin{matrix} 1 \\ \text{to} \\ 8 \end{matrix} \right\}$: Vasiṣṭha, the priest of King Sudāsa, helped him to gain the victory in the battle of the ten kings. Both Vasiṣṭha and Sudāsa belonged to the tribe of the Tṛtsus.
- 86, 4 : Refers to Varuṇa's anger against Vasiṣṭha who entreats to be forgiven.
- 87, 4 : Vasiṣṭha received a revelation from Varuṇa.
- 88, 3, 1 : He embarked on the boat with Varuṇa.
- 2 : Varuṇa took him into the boat ; he made him a Ṛṣi, an utterer of hymn.
- 3 : Where is that friendship between us.
- 4 : If I have committed any offence, I pray Varuṇa to grant us protection.
- 104 : Overwhelmed with grief for the death of his hundred sons when killed by the sons of Sudasa, Vasiṣṭha contradicts the allegations that he was a Yātudhāna : ' May I die this day, if I be a Yātudhāna, or if I have destroyed any man's life ; and may Indra and Agni smite the liars who speak against me.'

The following formula is ascribed to sage Vasiṣṭha :

1. Haritakī Avaleha by Vasiṣṭha.....G. N., Vol. I,
p. 146.

1. Vāsiṣṭha Haritakī Avaleha.

वासिष्ठहरीतक्यवलेहः ।

यथाढकं सप्त जलाढकानि हरीतकीनां च शतं गुरुणाम् ।
दन्यश्चगन्धाचिरिविल्लमूलं भल्लातकांशपि च पक्वविल्लम् ॥
उभे हरिद्रे गजपिप्पली च मूलानि पत्राणि च चिचकस्य ।
पिप्पल्यपामार्गमथात्मगुप्ता सर्वाणि कुर्यात्पलसंमितानि ॥
लोहे समादाय पचेत्कटाहं द्विपञ्चमूलं च यवप्रमाणम् ।
सहस्रसिद्धांश्च यवान्विदित्वा शनैः प्रयत्नादवतारयेत् ॥
मिश्राव्य तेनेव जलेन सम्यक् सार्धं पुराणस्य शतं गुडस्य ।
भूयो गुरुणामथ तत्र दद्याद्दरीतकीनां च सहस्रमन्यत् ॥
प्रस्थं पुराणस्य घृतस्य चैव नवस्य तैलस्य च तावदेव ।
शोते मधु स्नेहसमं च दद्यात्पलानि चाष्टावथ पिप्पलीनाम् ॥
पथ्ये सलेहे त्वथ भक्ष्यमाणे सर्वा बंजी नाशयती हि मासान् ।
मासद्वयेनेव च नेत्ररोगान्निहन्ति गात्रं लभते च चक्षुः ॥
मासैस्त्रिभिर्नाशयती हि कुष्ठं विशीर्णतां चाङ्गुलिनासिकानाम् ।
भगन्दरद्वीपदवातगुल्मान्गर्शस्थो मासचतुष्टयेन ॥
केशान्घनाङ्गुष्ठितदीर्घनीलाग्न्स पञ्चभिश्चैव करोति मासेः ।
सहस्रङ्गां च तथोपयुज्य वलं लभेदुत्तमकुञ्जरस्य ॥
स्वर्ं मयूरस्य जवं हयस्य शरच्छशाङ्गस्य तथैव कान्तिम् ।
श्रीभाग्यसेधास्मृतिसत्वतेजःश्रीभान्वितः पद्मसमानगन्धः ॥
जीवेत्समानां च सहस्रमन्यत्प्रयोगकालादिति सिद्धवाक्यम् ।
न चान्नपानेऽध्वनि मेधुने वा नरेण किञ्चित्परिहार्यमस्मिन् ॥
ब्रह्मीत्य कल्पंतु रसायनानां चकार योगं भगवान्वसिष्ठः ॥

ATRI.

The sage Atri with his wife Anasūyā lived in a hermitage in the forest on the south of the Citra-Kuṭa mountain. It is told in the Rāmāyaṇa that when Sitā visited them, Anasūyā gave Sitā an ointment which was to keep her beautiful for ever. (See Dowson's Hindu Mythology, p. 15.) Anasūyā was the mother of the sage Dūrvāsā, the ascetic Dattātreyā and Soma, the Moon.

Atri married Anasūyā, one of the daughters of Prajāpati Dakṣa.

His son is Ātreya and his sons and descendants belonging to his race are the Ātreyas.

Atri is one of the Mahārṣis or great saints. He composed hymns for the magnification of Agni, Indra, Aśvins and the Viśvadevas. He is also described as one of the ten Prajapatis or lords of creation (Manu), as a mental son of Brahmā, and as one of the Saptarṣis or seven 'Seers' or Ṛṣis.

ĀṆGIRĀ.

Āṅgirā was one of the seven Maharṣis and also one of the ten Prajāpatis. Āṅgirā is often used as a synonym of Agni, and like him, is described as the priest of the gods and as the lord of sacrifice. Āṅgira is said to have been the father of Agni in the hymns to Agni and Indra. Āṅgiras is also described as the son of Uru by Āgneyī, the daughter of Agni. A different version refers his birth from the mouth of Brahmā. He married Smṛti or 'Memory,' Swadhā, 'Oblation' and Sati 'Truth,' the daughters of Dakṣa, and Sraddhā, 'Faith,' the daughter of sage Karddama. The Ṛks or hymns were his daughters and the Manas and Haviṣmats were his sons. His other sons were Utathya, Vṛhaṣpati and Mārkaṇḍeya. He begot sons on the Kṣatriya Rathi-tara's wife and they were called Āṅgiras. He is described as the law-giver and also as a writer on astronomy. He is the regent of the planet Jupiter.

VĀMADEVA.

Vāmadeva is a Vedic sage. To him are ascribed many hymns. He is said to have come in this world with the speed of a hawk through his mother's side and not *per via naturales*, as did Buddha in his birth. In times of extreme distress he cooked entrails of a dog for his food in order to save his life.

In the Gada Nigraha, a formula for a pill is ascribed to Vāmadeva for the cure of Prameha :

प्रमेहे वामदेवेन कथिता गुटिका —

कटुचिकं वचा सुस्ता विडङ्गं चिवकं विषम् ।

एतानि समभागानि पथ्यं च द्विगुणा विधात् ॥

पञ्चविंशद् द्वाद्वागः काययेन्मृदुनाग्निना ।

वदरसमाऽतु गुटिका कार्या, एषा गुटिका प्रमेहं, आसवातं, गुल्मं, मन्दाग्निं, हन्ति, विशेषतश्च लालामेहम् ॥

G. N., Vol. I, p. 237.

SANATKUMĀR.

He is said to have composed the Sanatkumār a Samhitā of the Pāñcarātrāgama.

MSS. G. O. M. L., Vol. XXIII No. 13102.

This is stated to form the 94th Adhyāya of the Sanatkumārasamhitā of the Pāñcarātrāgama and deals with treatment of eye-diseases. It is said to have been originally revealed by Sanatkumāra to Nārada. The kind of treatment explained herein is said to have met with success in the case of Br̥hadratha, son of Paribhadra, king of Kāśī (vide R. No. 1327a).

Beginning :

शुक्ताम्बरधरं विष्णुं : : विष्वक्सेनं तमाश्रये ।

सनत्कुमारं योगीन्द्रं सिद्धाश्रमनिवासिनम् ।

नारदः प्रणिपत्याथ वचनं चेदमब्रवीत् ॥

भगवन् योगिनां श्रेष्ठ सर्वतन्त्रविशारद ।

सर्वरोगहरास्त्वत्तः कल्याण विविधाः श्रुताः ॥

इदानीमक्षिरोगस्य शान्तिं ब्रूहि तपोधन ।

इत्युक्तास्य मुनिश्रेष्ठस्त्रिद्वार्धस्यैवमन्त्रवित् ॥

सनत्कुमारः—

शृणु नारद धर्मज्ञ कल्पनारायणाख्यकम् ।

अक्षिरोगहरं पुण्यमायुष्यं पापनाशनम् ॥

नारदः—

इमं कल्पं पुरा लोके यः कृत्वा सुखमाप्नुयात् ।

तमहं शीतुमिच्छामि भवान्ब्रूतुमिहार्हसि ॥

सनत्कुमारः—

काशीपुर्यां पुरा ब्रह्मन् आसीद्राजा सुधार्मिकः ।

पारिभद्र इति ख्यातः तस्य पुत्री बृहद्रथः ॥

SANATKUMĀR

CSL

भगवन् मम पुत्रस्य अचिरीगो भयावहः ।
तस्य शान्तिर्भवेत्केन तत्त्वं ब्रूहि महामुने ॥
मध्वक्तेः तित्तिष्णीपुष्येः चक्रगायत्रिद्य हुनेत् ।
खर्जूर¹ नालिकेरं च द्राक्षां धात्रीं हरीतकीम् ॥

Colophon :

इति पाञ्चरात्रे महीपनिषदि सनत्कुमारसंहितायां शान्तिस्तोत्रे अष्टतकनारायणा .

... नाम चतुर्न वतितसोऽध्यायः ॥

End :

किमत्र बहुनोक्तेन सर्वसिद्धिकरो ह्यसौ ।
आचार्यादनभिप्राप्तः प्राप्तश्चादत्तदक्षिणः ॥
अभ्यस्तोपि सदा मन्त्रः श्रेयसी नात्र कल्पते ।
इति गुह्यतमं प्रोक्तं रहस्यमतिदुर्बल(लभ)म् ॥
एवं ज्ञात्वा भवेत्स्वस्थः किंपुनः पाठतो जनाः ।

¹ मातुलङ्गम् इति पाठान्तरम्

CHAPTER X

KĀMA DEVA

Kāma is the god of desire, and as such he is said in the R̥gveda to be the cause of creation. The Atharvaveda magnified Kāma as the supreme God, and there he is identified with Agni. In the Greek mythology Eros, the god of love, is similarly described in the creation of the universe. He is the son of Dharma (Justice) and Śraddhā (Faith) (Taitt. Br.), or of Lakṣmī (Fortune) (Harivamśa). He is also said to have sprung from the heart of Brahmā or from water (irāja). He is also styled 'self-existent' or 'un-born.'

Rati or Revā, the daughter of Dakṣa, is his wife. She is the Venus of the Hindoos. Kāma inspired Śiva with amour for Pārvatī and was reduced to ashes by the god's angry eye on his forehead. He was born again as Pradyumna, son of Kṛṣṇa and Rukmiṇī. His son is Aniruddha and his daughter, Tisā. After the death of her husband, Rati lived in the house of Śambara daitya as Māyāvati.

He is handsome in appearance, and rides on a parrot. His bow is of sugarcane, bowstring of bees, and the arrow-tips flowery. His banner displays a Makara or a fish.

Formulæ: The following formulæ are ascribed to Kāmadeva :

1. Methī Modaka ... Kāmadeva ... A.R. ... p. 53
2. Kāmadeva Ghr̥ta ... " ... " ... p. 120

1. Methi Modaka.

मेथी-मोदक ।

चिकटु, त्रिफला सुसजीरकद्वय धान्यकम् ।
कटफलं पीप्लरं शङ्खी यमानी सैन्धवं विडम् ॥
तालीशकेशरं पतं त्वगीला च फलं तथा ।
जातीकोषं खवङ्गञ्च मराकपूर् र चन्दनम् ॥
यावन्त्येतानि चूर्णनितावदेव तु मेथिका ।
संचूर्ण्य भोदकाः कार्यः पुरातन गुडेन च ॥
घृतेन मधुना किञ्चित् खादेदग्रिवलं प्रति ।
अग्निञ्च कुर्वते दीप्तं सामे मेदे महौषधम् ॥
बलवर्णकरोह्येष संग्रह गृहणीह्वरः ।
प्रमेहान् विंशतिं हन्ति सूवाघातं तथाश्मरीम् ॥
पाण्डुरोगं तथा कासं यच्चाणं हन्ति कामलाम् ।
स्तनौ च पतितौ गादौ स्यातां तालफलोपमौ ॥
हृष्टिप्रसादनश्चैव नारीनाञ्चैव पुनरः ।
भाषितं कामदेवेन मेथीमोदकसंज्ञकः ।

2. Kāmadeva Ghrta.

कामदेवघृतः ।

अश्वगन्धापलशतं तद्वर्धं गोचुरस्य च ।
शतावरी विदारि च शालपर्णी बला तथा ॥
अश्वत्थास्य च शुङ्गानि पद्मबीजं पुनर्णवा ।
काशमरीफलमेतत्तु माषबीजं तथैव च ॥
पृथग् दशफलान् भागांश्चतुर्दशेभ्यः पचेत् ।
चतुर्भागावशेषन्तु काषायमवतारयेत् ॥
मृद्वीकापद्मकं कुष्ठं पिप्पलीरक्तचन्दनम् ।
बालकं नागपुष्पञ्च आस्तुगुप्तफलं तथा ॥

KĀMA DEVA

नीलोत्पलं शारिषे वै जीवनीयं विशेषतः ।
 पृथक्कर्षसमच्चैव शर्करायाः पलहयम् ॥
 रसस्यपौण्ड्रकीचुणामाङ्कं तच्च दापयेत् ।
 चतुर्गुणेन पयसा हृतप्रस्थं विपाचयेत् ॥
 रक्तपित्तं क्षतक्षीणं काभलां वातशोणितम् ।
 हलीमकं तथा शोथं वर्षभेदं स्वरचयम् ॥
 अरोचकं मूतकृच्छ्रं पार्श्वशूलञ्च नाशयेत् ।
 एतद्राज्ञां प्रयोक्तव्यं बह्वन्तःपुरचारिणाम् ॥
 स्त्रीणाञ्चैवानपत्यानां दुर्बलाञ्च देहिनाम् ।
 क्षौवानाल्पमशुक्राणां जीर्णानामल्परेतसाम् ॥
 श्रेष्ठं बलकरं हृद्यं वृष्यं पेयं रसायनम् ।
 ओजसेजस्कारणञ्चैव आयुःप्राणं विवर्द्धनम् ॥
 सम्बर्द्धयति शुक्रञ्च पुरणं दूर्ज्वलेन्द्रियम् ।
 कामदेव इतिख्यातः सर्वरोगेषु शस्यते ॥

PULASTYA.

Pulastya is one of the mental sons of Brahmā. It is said that he was born from the ears of the creator. He is one of the Saptarṣi or seven sages. He used to practise austerities near the hermitage of the great Muni Tṛṇavindu, by the side of mount Sumeru. The Apsarās and the daughters of sages used to dance and play music there. This annoyed Pulastya. He cursed that any girl, whom he would see, would be pregnant. Havirbhu, the daughter of Ṛṣi Karddama, or of sage Tṛṇavindu by another account, thus became *prægnans*. He married her afterwards and had as his son Viśravā. Viśravā is the father of Kuvera and Rāvaṇa, and is the progenitor of the Rākṣasas. Agastya also is, according to Bhāgavat, a son of Pulastya. He received the Viṣṇu Purāṇa from Brahmā and taught it to Maitreya. Parāśara, son of Śakti by Adṛṣyānti, learned it from him and made it known to the world.

Pulastya was present in the conclave of sages who desired to learn Āyurveda (C.S., I.I.). But no work of his is known to us.

JAMADAGNI.

Jamadagni, the son of R̥eika and Satyavati, was a sage of the Bhrgu race. He had five sons, Paraśurāma was the youngest. He was a warrior Brāhmin, and married Renukā. One day she went out to bathe and saw a loving pair, Chitraratha and his wife, sporting in water. She came home but not in her former purity of mind. The sage cursed her and asked his sons to kill her. His four sons refused and were cursed to be idiots. Paraśurāma consented and struck off his mother's head with his axe. The sage was appeased. Paraśurāma was asked to pray for a boon, and he prayed for the restoration of his mother's life and the intelligence of his brothers. The sage granted his prayer.

The Haihaya king, Kārtavīrya once came to the hermitage of the sage. He was entertained but forcibly took away Surabhi, the cow of plenty, which belonged to his host. Paraśurāma came home, followed the king and killed him in battle. The sons of Kārtavīrya killed the sage in revenge. Paraśurāma was absent then. He came back and swore to clear the earth of the Kṣatriya race. And he defeated and extirpated them twenty-one times.

Jamadagni is mentioned in Caraka Saṁhitā I. 1, to have been one of the sages who learned the science of medicine. He is said to have dug up a remedy to promote the growth of his daughter's hair. It caused her hairs to grow as luxuriously as to require one's outstretched hands to measure their length (Av. vii 137).

GOTAMA.

Gotama is one of the sages mentioned in Caraka Samhitā I.1 who learned the science of medicine from Ātreya. In the C.S., VI.1 he appears to be one of the sages who approached Indra to learn Rasāyana known as the Aindriya Rasāyana. Their names are Bhṛgu, Aṅgirā, Atri, Vasiṣṭha, Kaśyapa, Agastya, Pulastya, Vāmadeva, Asita and Gotama. Indra taught them the Āyurveda and especially the Rasāyana.

हिमवन्तमराधिपतिगुप्तं जग्मः भृग्वङ्गिरोऽतिवशिष्टकश्यपागस्त्यपुलस्त्यवामदेवा-
सितगीतमप्रभृतयो महर्षयः ॥ * * * अथेन्द्रस्तदायुर्वेदान्तमभिव्य-
संक्रम्योवाचेतः सर्वेऽमनुष्येभ्यः ॥

C. S., Vi. I, p. 323.

The seduction of his wife Ahalyā by Indra 'has been explained mythologically as signifying the carrying away of night by the morning sun.'

Gotama or Gautama, the father of Śātānanda, is the reputed founder of the Nyāya School of Philosophy. He is also the author of a Law-book which has been edited by Stenzler.

He is quoted in the Vyākhyā Madhu Koṣa, Arśa Nidāna, p. 64.

यदाहगीतमः—

श्लेष्मा च पञ्चधावस्थः श्लेष्मादिस्वकर्माणा ।
कफवाय्वाश्च सर्वेषां यत्करोत्यवलम्बनं ॥
अतोऽवलम्बकः श्लेष्मा यस्त्वामाशय-संश्रितः ।
क्लृप्तकः सोऽनुसंधात क्लृप्तनादोषको मतः ॥
रसनास्थः शिरसंस्थोऽचितर्पणासु तर्पकः ।
सन्धिसंश्लेषणादेव श्लेष्मकः सन्धिषु स्थितः ॥



Some authors write his name as Asita Gotama but Asita and Gotama are separately and jointly quoted in the Caraka Saṁhitā. I. 1.

GARGA AND GĀRGYA.

Gārgya is the name of an ancient sage, mentioned in the C.S., I.1 along with others who learned the science of medicine from Ātreya. He is the son of Garga. There were many Gargas; and we are not sure of his identity with another Garga, one of the oldest writers on astronomy. The latter was "a son of Vitatha." A grammarian Garga is mentioned by Pāṇini. The Viṣṇu Purāṇa says : "From Garga sprang Sinā (or Sīni); from them were descended the Gārgyas and Śainyas, Brahmans of Kṣatriya race." The statement of the Bhāgavata is, "From Gargya sprang Sina, from them Gārgya, who from a Kṣatriya became a Brahmin." He became the preceptor of the Yādavas. His son was Gārgya, and Gārga, his daughter.

Garga as a medical author is quoted in the Prayoga-ratnākara by Kavikaṇṭhahāra.

Garga describes the anomalies of normal pregnancy thus :

गर्ग उवाच ।

अकालप्रसवा नार्यः कालातीत प्रजास्तथा ।
विकृतप्रसवाश्चैव युग्मप्रसवनास्तथा ॥
अमालुषा अवन्ताश्च न जात व्यञ्जनास्तथा ।
हीनाङ्गा अधिकाङ्गाश्च जायन्ते यदिवा स्त्रियः ॥
पशवः पक्षिणश्चैव तथैव च सरीसृपाः ।
विनाशं तस्य देशस्य कुलस्य च विनिर्दिशेत् ॥

learn Āyurveda from you to cure diseases of these pleasure-seeking men, to protect our own bodies, and for the general good of the animated creation. Please do thou teach us this science. Upon it depends our welfare in this and the next world. Therefore we approach you as disciples." Dhanvantari replied : "It is pleasure to meet you here, O my dear students ! you are well-versed in many sciences and so are fit subjects to impart the knowledge of Āyurveda. I shall teach you the Āyurveda divided into eight branches. Now what shall I lecture on ? And to whom ?" The sages replied : "O Lord, please teach us the Śalya Tantra or the Science and Art of Surgery with notes." He said : "Be it so." They further said : "O Lord, we are of the same opinion, and so representing us, Śusruta will suggest our doubts and difficulties. We shall hear your words attentively." He said : "Be it so."

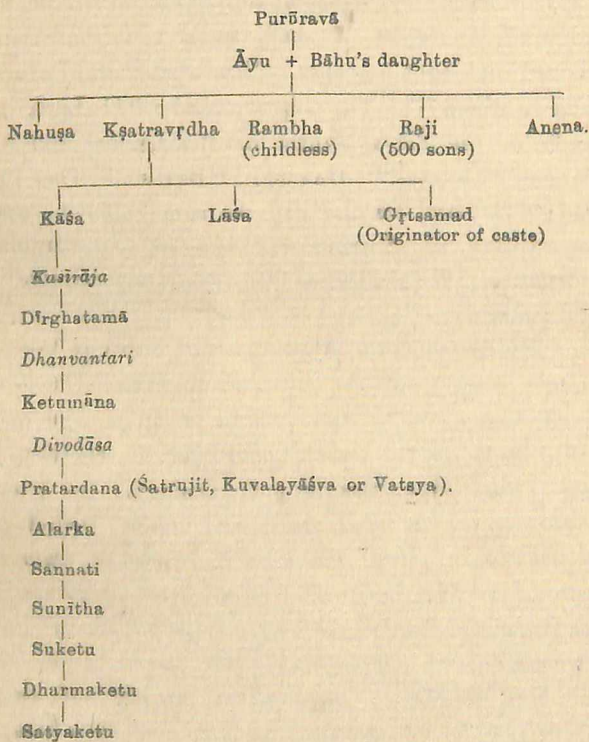
"My dear Suśruta, Āyurveda is necessary in this world to cure diseases of the sick and to protect the healthy. By this science we can prolong or know Ayu or Life. I will teach you the Science of Surgery in conformity to facts, knowledge, theories and analogy. Be attentive. According to its rules, ulcers heal up and wounds unite. In the days of yore, the separated head of Dakṣa was united to his body by its aid. Of all branches of medicine, the Science of Surgery is the most useful, for by its help we can gain our objects soon, and it treats of the practical uses of surgical instruments, caustic and cautery. By its practice we may acquire fame and piety here, and secure heaven after death. First of all Bramhā narrated this Veda ; Dakṣa learned it from him. The Aśvin twins were taught by Dakṣa. They in their turn taught Indra, from whom I learned it. Now I will for the good of all men lecture on this science for those who want to learn it."



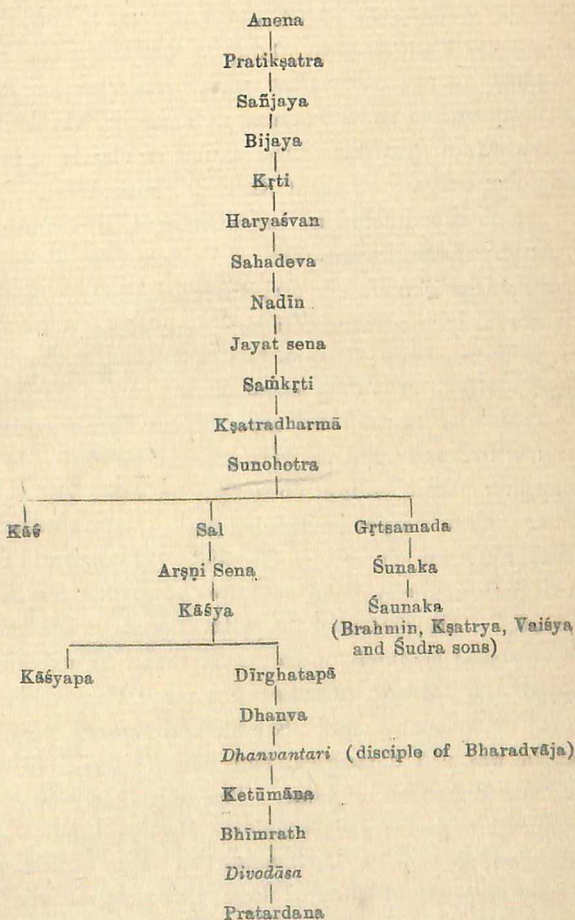
CSL

In the *Suśruta Saṁhitā*, *Dhanvantari*, *Divodāsa* and *Kāśīrāja* are the different names of the same individual. But in the *Viṣṇu Purāṇa* and *Harivaṁśa* we find that the names belonged to two different kings :—

VISNU PURĀNA (IV. viii).



HARIVAMŚA (CH. XXIX).



Here we find that Divodāsa was either the grandson or great-grandson of Dhanvantari. Again Kāśirāja appears to be the grandfather of Dhanvantari. It is difficult to say whether Kāśirāja means king of Kāśi or is the name of a king. "The work called Navanitaka (in the Bower MS.) professes to be by Susruta, to whom it was declared by the Muni Kāśiraja. The latter is clearly a proper name, not a title 'a king of Kāśi'." (Hoernle.)

Again it is difficult to say whether Dhanvantari the progenitor of the present race of Vaidyas was identically the same Dhanvantari who propounded the science of life in this world. In the Skanda, Gaḍura and Mārkaṇḍeya Purāṇas, it is stated that Dhanvantari flourished in the Tretā Yuga. His birth is thus narrated :—

Once upon a time the sage Gālava became greatly fatigued in search of Kuśa grass, etc., in a forest. He was very thirsty, but finding no water, he came out of the forest. He met a young maiden going home with a pail full of water on her waist. He said : "O maiden ! I am very thirsty ; kindly save my life by giving me water to drink." She presented the pail to the sage. He bathed and quenched his thirst to his satisfaction. He was highly pleased and uttered this benediction : "May you be the mother of a worthy son." She blushed and informed him that she was still unmarried, and that she was Vaiśya by caste and Virbhadrā by name. The sage then ordered her to follow him to the society of the Munis (hermits) who said "Be it so, and let Dhanvantari be born of this girl." So they prepared an effigy of kuśa, threw it on her lap, animated it with life by chanting Vedic mantras ; and the boy in beauty and splendour proved an ornament to sweet Virbhadrā. The boy was called Vaidya because he was born by the Veda mantras and became the famous Ambaṣṭha, from the circumstance of his lying in his mother's lap.

युधिष्ठिर उवाच ।

धन्वन्तरिर्महाभाग अमरेशः कथं पुरा ।
अभवच्छर्व्वतो विज्ञस्तन्मेवद महामुने ॥

मेदेय उवाच ।

भो राजेन्द्र यथा जातो धन्वन्तरिरिहैवतु ।
महर्षिर्गालवो नाम काष्ठदर्भाहरोवनम् ॥
जगाम तत्रभ्रमणादतिश्यान्तीवभूव सः ।
ततोनिरीक्षयामास दृष्ट्वातुर कलेवरः ॥
वनस्यैव वह्निर्भागे कन्यासिकां ददर्श सः ।
जलपूर्णं घटं नीत्वा गच्छन्तीं पितृमन्दिरं ॥
तां दृष्ट्वा हृष्टचित्तोऽसौ वभासे मुनिपुङ्गवः ।
हे कन्ये त्वं जलं देहि प्राणरक्षां कुरुस्व मे ॥
ततः सा कलसं भूमौ निधायातिष्ठदुत्तमा ।
गालवश्चाईतोयेन स्नात्वा तीर्थं पपीच तत् ।
प्रोवाच चापि हे कन्ये त्वं सत्पुत्रवती भव ॥
ततः प्रोक्तवती कन्या न मे प्राणियहोऽभवत् ।
ततोमुनिवरश्चाह का त्वं किं नाम ते वद ॥
उवाच पुनरनेषा वैश्यकन्याह्यहं विभो ।
वीरभद्राभिधानाच जानीहि मुनिपुङ्गवः ॥
ततो विचिन्त्य स मुनिस्तामादाय जगामह ।
ऋषीणामगतो नीत्वा वृत्तान्तमवदत्तदा ॥
आकर्ष्यते महाराज उचुर्हर्षित मानसः ।
भद्रं कृतं मने नूनमानीति यं यतस्तथा ॥
वैश्यायां वीरभद्रायां धन्वन्तरिर्भविष्यति ।
इत्युक्तातेऽपि मुनयः कुशपुत्रलिकां ततः ॥
कृत्वा क्रोडे ददुस्तस्या वेदमुच्चाय्य तत्कुशे ।
प्राणप्रतिष्ठामप्यस्यचक्रुः पुरुषकाकृतिम् ॥

ततोऽभवत् काञ्चनराशि गौरं
वालोति सौम्याकृतिरेव तस्याः ।
मोहं विलोक्यैव सुतं मुणौन्द्राः
प्राप्सुं दं वेदतः एष जातः ॥
वैद्य सतोऽयं जननी कुलेच
स्थितस्ततोऽम्बष्ठ इति प्रसिद्धः ।
एवमुक्त्वा ततः सर्वे मुनयो देवर्षिणः
अम्बुताचार्यमस्याख्यां चक्रुर्वैश्याभिधानकम् ॥

अम्बुताचार्यचन्द्रिकोद्भूत पुराणवचनानि ।

In the Skanda Purāṇa, a similar story is narrated. Here the father of the girl Vīrbhadra is said to have offered the maid to the sage Gālava for marriage. Gālava declined the offer but fulfilled his benediction by giving her a son, Dhanvantari, the celebrated physician.

Thus we find that the origin of Dhanvantari is a mystery,—and this story got currency by the description of supernatural incidents about his birth, so that he might be respected as a god. शोधः जातवीतीयं वैद्यनारायणः स्वयम् । “The medicines are like sacred water of Ganges and the doctor is like God himself.” The truth appears to be that the girl was married to Gālava with the consent of the sages and she gave birth to Dhanvantari in due time. The boy was taught Āyurveda by Bharadvāja and others. That the progenitor of Vaidyas was born of a Vaiśya mother and Brāhman father can be proved by the following passages from the Law books and the Purāṇas :

शुद्राविशेषे करणेऽम्बष्ठो वैश्याद्विजन्मनोः ।

Brahma Vaivarta Purāṇa, Brahma Khanda, Ch. X.

वैश्यायां ब्राह्मणाज्जातोऽम्बष्ठो गन्धर्वो वृषिकः ।

Vṛhat Dharma Purāṇa, Uttara Khanda, Ch. XIII.



The renowned Dhanvantari is said to have married the three daughters of Aśvini Kumāra : Sidhavidyā, Sādhya-vidyā and Kaṣṭasādhya-vidyā. He became the father of fourteen sons, Sena, Dāsa, Gupta, Datta, etc. He learned the Āyurveda well but became indifferent to worldly prosperity. So he was made king of Benares by Bharadvāja, Gālava and other sages at the request of Brahmā. He taught Suśruta and other disciples, *viz.*, Aupadhenava, Aurabhra and others.

Now we have here two stories of the birth of Dhanvantari. According to the Purāṇas, he was a Kṣatriya king of Benares. He taught Āyurveda to Suśruta. In the second version, he was the son of a Brāhmana father and Vaiśya mother; and he was afterwards made a king of Benares. In Suśruta Saṁhitā there is internal evidence in support of the latter view. He has been styled निमित्तान्तरः सृष्टिः (S.S., II. ix.), and this remark could not apply to a Kṣatriya king, the son of a reigning family. It has also been objected that Suśruta the son of the royal sage Viśvāmitra by a vaiśya mother could not possibly offer a salutation to a Kṣatriya king but could do so to Dhanvantari the son of Gālava, a Brāhmana.

Another version of the birth of Dhanvantari is that he rose from the ocean when it was churned by Devas and Asuras for Amṛta or nectar.

[See Visnu Purana, William's translation quoted in Dowson's Mythology, p. 13.]

“ Then, seated on a lotus,
Beauty's bight goddess, peerless Śrī, arose
Out of the waves ; and with her, robed in white,
Came forth Dhanwantari, the gods' physician.
High in his hand he bore the cup of nectar—
Life-giving draught—longed for by gods and demons.

HISTORY OF INDIAN MEDICINE

Then had the demons forcibly borne off
The cup, and drained the precious beverage,
Had not the mighty Vishnu interposed.
Bewildering them, he gave it to the gods ;
Whereat, incensed, the demon troops assailed
The host of heaven, but they with strength, renewed,
Quaffing the draught, struck down their foes, who fell
Headlong through space to lowest depths of hell ! ”

नारायणांशे भगवान् स्वयं धन्वन्तरिर्नृद्वान् ।

पूरा समुद्रमथने समुत्तस्थौमहोदधेः ॥

सर्वदेवेषु निष्ठातो मन्त्र-तन्त्र-विशारदः ।

शिष्योहि जनतेयस्य शङ्करस्योपशिष्यकः ॥

Bramha Vaivarta Purāṇa, III. li.

Again it has been argued that perhaps there were two men called Dhanvantari,—one is the Kṣatriya king of Benares, and the second is the progenitor of the Vaidya caste; and that both of them were medical men who propagated the science to the public. Bhāvamīśra held the view that the teacher of Suśruta was Dhanvantari, the Kṣatriya prince born in the family of Vāhu.

अधीत्य चायुषो वेदमिन्द्राद्धन्वन्तरिः पूरा ।

आगत्य पृथिवीं काश्याज्ञातो वाहुजवेश्मनि ।

नान्ना तु सोऽभवत् ख्यातो दिवोदास इति चितौ ।

बालेनैव विरक्तोऽभूच्चार सुमहत्तपं ।

यत्र न सहता ब्रह्मा तं काश्यामकरोन्मृपस् ॥

Bhāva Prakāśa, I. i.

विश्वामित्रो मुनिस्तेषु पुत्रं सुश्रुतमुक्तवान् ।

*

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तत्र नान्ना दिवोदासः काशीराजोऽस्ति वाहुजः ।

स हि धन्वन्तरिः साक्षादायुर्व्वेदविदां वरः ॥

Ibid.

The theory of two Dhanvantaris no doubt reconciles both the versions but there is no evidence for believing that there were two such men. Both in Suśruta Saṁhitā and Purāṇas, mention is made of a single Dhanvantari, the heavenly physician ; as for example we find in Suśruta Saṁhitā :

धन्वन्तरि' धर्मभृतां वरिष्ठ' अमृतोद्भव' ।

चरणानुपसंगच्छ सुश्रुतः परिपृच्छति ॥

S. S., II. i.

चिकित्सितात् पुण्यतमं न किञ्चिदपि सुश्रुतः ।

ऋषेरिन्द्र प्रभावस्यामृतयोनिर्भिषकगुरोः ॥

S. S., V. viii.

येनामृतपां मध्यादुद्धृतं पूर्वजन्तानि ।

यतोऽमरत्वं संप्राप्तस्त्रिदशस्त्रिदशैवेवरात् ॥

S. S., VI. xxxix.

Disciples of Dhanvantari.—He is said to have initiated and taught one hundred disciples in the science of medicine. In Suśruta Saṁhitā, I. i, we find the names of Aupadhenava, Aurabhra, Pauṣkalāvata, Karabīrya, Gopura Rakṣita (some commentators think Gopura and Rakṣita to be two persons), Vaitaraṇa, Suśruta and others. By "others" are meant such persons as Bhoja, Nimi, Kāṅkāyana, Gārgya and Gālava. So we get names of twelve students.

औपधेनवादयः सुश्रुतान्ताः सप्तशिष्या उचुः उक्तवन्तः । प्रभृति शब्देन भोजादयः । अन्ये तु गोपूररक्षितौ इति नासङ्ग्यं मन्यन्ते । इत्यौपधेनवादयोऽष्टौ । प्रभृति ग्रहणात् निमि-काङ्कायन-गार्ग्य-गालवा इति । एवमेति द्वादश शिष्याः प्राहुः स्म ।

Dallvanācārya I. i.

In the Bower MS., Muni Kāśirāja appears as the teacher of Suśruta. Dhanvantari is again referred to there as teaching Keśava (or Viṣṇu) the doctrine of Plumbago plant (Bower MS., Ch. XIII, p. 169).

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Formulas attributed to Dhanvantari :—

Name.	Author.	Book.	Page.
1. Dhānvantara Ghr̥ta or Clarified Butter.	Dhanvantari	V. M., Śataśloki Bower MS.	101
2. Pāśupatarasa	,,	R. S. S.	227-8
3. Mr̥tuñjaya Lauha	,,	,,	396-7
4. Vāriśoṣaṇarasa	,,	,,	404-6
5. Rasa Rājendra	,,	,,	138-9
6. Vṛhat Purna Candra Rasa	Kāsinatha	,	476-8
7. Pittāntaka rasa			
8. Rasābhra Guggula	Dhanvantari	A. R.	261
9. Aśvagandhādy Taila	,,	G. N., I.	47-8
10. Saptaviṃśati Guggula Vatikā	,	,	129-30
11. Dvātriṃśaka			

1. Dhānvantara Ghr̥ta.

धान्वन्तरम् घृतम् ।

दन्तौचित्रकमूलानामष्टौ कुर्वीत सन्नखाम् ।

अभयाविंशतिं गुर्व्यः षट्पलम् देवदारु च ॥

निम्बकदम्बं वरणम् राजश्चम् पुनर्नवाम् ।

चिरिविस्वल्वाक्षव पृथक् षट्पलिकाः स्मृताः ॥

त्रे पञ्चमूले संहृत्य पृथगादकमस्मिते ।

विपाचयेदपान् द्रोणे सारसे खदुनाग्निना ॥

चतुर्भागावशेषम् तत्कषायमवतारयेत् ।

घृतादके पचितं तस्मिन् न पेयम् येनान् प्रदापयेत् ॥

पिप्पली पिप्पलीमूलम् चव्यश्च मरिचानि च ।

लवणानश्च पञ्चानामवर्पदेकं कर्षिकान् ॥

एतद्धान्वन्तरम् सर्पिः सर्वरोगनिवारणम् ।
पञ्चगुल्मानभिव्यक्तानष्टौ चोदरवृद्धयः ॥
अथ यं शोषमर्शांसि प्रमेहम् यैकविंशति ।
दीपयेत् गृहणीम् मन्दां कुष्ठान् बहुविधान् जयेत् ॥
अहीनाम् सूषिकानाम् च यच्च स्यात् कृमिणां विषम् ।
सर्वाहारिष्यनियमो ब्रह्मो देहमात्मानः ।
एतद् धान्वन्तरम् सर्पिः श्रेष्ठं ब्रह्माभिपूजितम् ।
यथावत् समप्रयुञ्जानः प्राप्नुयात् सिद्धिमुत्तमम् ॥

THE DHĀNVANTARA CLARIFIED BUTTER.¹

(232-240) Take eight handfuls of Danti (*Balgiospermum Montanum*) and plumbago-root, twenty choice chebulic myrobalans, six pala of deodar, (233) also six pala each of the larger and smaller kinds of Kadamba (*Anthocephalus Cadamba*), Varāṇa (*Crataeva religiosa*), Rājavariksha (*Euphorbia nerifolia*), Punarnavā (*Boerhaavia diffusa*) and rind of Chirivila (*Pongamia glabra*), (234) and add one āḍhaka each of the two Pancha-mūla (or 'sets of five drugs'). Then boil the whole in one droṇa of tank-water over a gentle fire, (235) till it is reduced to one-fourth of the original quantity. Now, boil this decoction once more in one āḍhaka of clarified butter, throwing in also pastes of one Karsha each of the following drugs : (236) long pepper, root of long pepper, Chavya (*Piper Chaba*), black pepper and the five salts. (237) This preparation of clarified butter called the Dhānvantara (or 'Composed by Dhanvantari') is a remedy for all diseases. It cures the five kinds of abdominal tumours, the eight kinds of enlargements of the abdomen, (238) swellings, consumption, piles, and the twenty-one kinds of morbid secretion of urine. It also relieves chronic diarrhoea and dyspepsia,

¹ Bower Manuscript, Hoernle's Edition, pp. 101-2.

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and cures the many kinds of skin-diseases. (239) It counteracts the venom of snakes and mice, also every sort of artificial poison. Taken with any meal it is an unfailing agent for increasing the bulk of one's body. (240) This clarified butter, composed by Dhanvantari, is most excellent and highly esteemed by Brahman. Whoever makes suitable use of it will attain the highest prosperity.

2. Pāśupata Rasa.

पाशुपतरसः ।

गृहसूतं द्विभागम् चिभागं तीक्ष्णभक्षकं ।
त्रिभिः समं विषं दयं चिचकाकाथभाविनं ।
धूर्तबीजस्य भक्षापि द्वाद्विंशद्भागसंयुतं ।
कटुद्वयं विभागं स्यात् खवङ्गला च ततसमं ।
जातीफलं तथा कोषमर्द्धभागं नियोजयेत् ।
तथाङ्गं खवणं पञ्च लघुर्कैरगुह्यतिलिङ्गी ।
अपामार्गान्मल्लजश्च चारं दद्याच्चिचक्षुः ।
हरौतकी यवचाः खर्ज्जिका हिङ्गु जीरकं ।
टङ्गणश्च सूततुल्यं चान्नयोगेन मद्ध्ययेत् ।
भोजनान्ते प्रयोक्तव्यो गुञ्जाफलप्रमाणतः ॥
रसः पाशुपती नाम सद्यः प्रत्ययकारकः ।
दोषनः प्राचनी हृद्यः सद्यो हन्ति विसूचिकां ।
तालमूलोरसेनैव उदरामयनाशनः ।
मोचरसिनातीसारं गृह्णीत तक्रसेन्वयैः ।
सौवर्कल-कणा-गुग्गुलीयुतः शूलं विनाशयेत् ।
अर्शो हन्ति च तक्रेण पिप्पल्या राजयक्ष्मकं ।
वातरोगं निहन्त्याश्च गुग्गुली-सौवर्कलान्वितः ।
शर्कराधान्ययोगेन पित्तरोगं निहन्त्ययं ।
पिप्पलीसौद्रयोगेन श्लेष्मरीगञ्च तत्त्वणात् ।
अतः परतरो नास्ति धन्वन्नरिमती रसः ॥

DHANVANTARI

3. Mṛtyuñjaya Lauha.

मृत्युञ्जयलौहं ।

शुद्धसूतं समं गन्धं जारिताभं समं समं ।
गन्धकाद्विगुणं लौहं मृतताम्रचतुर्गुणं ।
द्विचारं टङ्गणं विडं वराटमथ शङ्खकं ।
चित्तकं कुण्टी तालकटुकी रामठन्तथा ।
रोहितकन्तिवृश्चिचा विशालाधवमङ्गीठं ।
अपामार्गं ताललण्डमस्त्रिका च निशायुगं ।
कानकान्तुल्यकक्षैव यक्कग्महं रसाञ्जनं ।
एतानि समभागानि चूर्णयित्वा विभावयेत् ।
आर्द्रकस्त्रसेनेव गुडूच्याः स्त्रसेन च ।
मधुनः कुड्वैर्भाव्यं वटिका माषमात्रतः ।
अनुपानं प्रदातव्यं बुद्ध्वा दीवानुसारतः ।
भक्षयेत् प्रातःकृत्याय सर्व्वरोगकुलान्तकं ।
प्लीहानं ज्वरमुग्रं च कासश्च विषमन्त्रं ।
चिरजं कुलजश्चैव श्लीपदं हन्ति दारुणं ।
रोगानीकविनाशाय धन्वन्तरिकृतं पुरा ।
मृत्युञ्जयनिर्दं लौहं सिद्धिदं शुभदं वृषां ॥

4. Vāriśoṣana Rasa.

वारिशीषणरसः ।

चतुर्विंशतिभागाः सुगर्गन्वाङ्गं तदर्द्धकं ।
वङ्गभागाद्द्वेर्द्धः पारदः कृष्णमधकं ।
चतुर्द्दशविभागं स्यान्मृतं तद्द्वीयते पुनः ।
मृतलौहमष्टभागं मृतताम्रं नवाव तत् ।
मृतह्रस्वमथ तेषां मृतह्रस्वस्य सप्तकं ।

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अतिशुद्धमतिस्थूलं सृतं हीरं त्रयोदश ।
 भागा ग्राह्या माचिकस्य विशुद्धस्यात्र षोडश ।
 अष्टादशमितं ग्राह्यं नवकाशीशकं पुनः ।
 तुल्यकश्च षड् वाच नवीनं ग्राह्यमेव च ।
 तालकश्च चतुर्भागं शिला यीन्यास्त्रयो बुधैः ।
 शैलेयं पञ्च दातव्यं सर्वमेकैव नूतनं ।
 मृतसौत्तिकभागैकं सौभाग्यं द्वयमेव च ।
 कुट्टयित्वा विष्णुर्णाथ जम्बीरस्य रसेन वै ।
 भावयेत् सप्तधा गाढं गुडिकान्तस्य कारयेत् ।
 पानकहितये कृत्वा मुद्रयेत् पानकद्वयं ।
 षटमध्ये निवेश्याथ दत्त्वा पूर्वञ्च बालुकां ।
 ऊर्ध्वं च तां पुनर्दत्त्वा बालुकां मुद्रयेत्मुखं ।
 अहोरात्रं दहिदग्नी स्वाङ्गशीतं समुद्धरेत् ।
 वकुलस्य च बीजेन कण्टकारीहयेन च ।
 गुडूची त्रिफलावारा भावयेत् सप्तसप्ततः ।
 बृहदारसेनापि तथा दद्यात्सु भावनाः ।
 गिरिकर्णारसेनापि रोहितमव्यपिप्ततः ।
 एवं सिद्धो भवेत् सम्यक्, रससौवारिशेषणः ।
 देवान् गुरुन् समभ्यर्च्य यतिनो गुरवस्तथा ।
 रक्तिकादितयं देयं सन्निपाते समुच्छये ।
 मरिचेन समं देयं तेन जागर्ति मानवः ।
 झैषिके च गदे देयं गृहस्थानग्निमान्द्यके ।
 श्लीङ्गि पाण्डू प्रयोक्तव्यं विकटुविफलाभसा ।
 शूलरोगे प्रयोक्तव्यमुदावर्ते विशेषतः ।
 कुष्ठे मुदुष्टे देयोयं काकडुम्बरिकाभसा ।
 अतिवज्जिकरः शीतो वलवर्णाग्निवर्धनः ।
 धन्वन्तरिकृतः सद्यो रसः परमदुर्लभः ।
सर्वरोगे प्रयोक्तव्यो निःसन्देहं भिषग्वरेः ॥

5. Rasa Rājendra.

रसरराजिन्द्रः ।

पलं शुद्धस्य सूतस्य पलं ताम्रमयस्यथा ।
अथ नागं पलं वङ्गं पलं गन्धकतालकं ।
पलं शुद्धविषं चूर्णं सर्वमेकत्र कारयेत् ।
मर्दयेत् काकमाच्याय आर्द्रकस्य रसेन च ।
माळवाराहमाथूरकागमाह्वयपित्तकेः ।
मर्दयेत्त्रिभुजश्चक्रिकटोरम्भोभिसया ।
सिद्धोऽयं रसरराजिन्द्रो धन्वन्तरिसुसंस्कृतः ।

गुञ्जामात्रं रसं दद्यात् सुरसारससंयुतं ।
मेघवारिप्रवाहेण धारितं वारि मल्लिके ।
अनिवारो यदा दाहस्तदा देया च शर्करा ।
भोजनं दधिसंयुक्तं वारमेकान्तु दापयेत् ।
ईश्वरेण यथाकामः केशवेन च दानवः ।
पावकेन यथा शीतमनेन च तथा ज्वरः ॥

6. Vṛhat Purna Candra Rasa.

बृहत्पूर्णचन्द्र रसः ।

द्विकर्षं शुद्धसूतस्य गन्धकश्च द्विकर्षिकं ।
लोहभस्मपलञ्चाथ जारितञ्च पलांशिकं ।
द्वितोलं रजतश्चैव वङ्गभस्म द्विकर्षिकं ।
सुवर्णं तोलकश्चैव ताम्रं कांस्यञ्च तत्समं ।
जातौफलचन्द्रपुष्पमैलाश्टञ्च जौरकं ।
कपूरं वनितासुखं कषं कषं पृथक् पृथक् ।
सर्वं खल्लतले क्षिप्वा कन्यारसविमर्दितं ।
भावयित्वा वरातोयेः केवुकानं रसेन च ।
एरण्यपत्ररात्रेष्ट्य धान्ये राशिदिनोषितं ।

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सङ्कृत्य मर्द्दयित्वा तु वटिकां चणसन्नितां ।
खादेष पर्णखण्डेन संयुक्तां व्याधिनाशिनो ।
नर्व्यब्धाधिविनाशाय काशीनाथेन भाषितः ।

पूर्णचन्द्रसोनाम सर्वरोगेषु योजयेत् ।

बन्धो रसायनो वृष्यो वाजीकरण उत्तमः ।
अयमष्टौलिकां हन्ति कासश्वासमरोचकं ।
आमशूलं कटीशूलं हृच्छूलं पित्तशूलकं ।
अग्निमान्द्यमजीर्णं च ग्रहणीं चिरजामपि ।
आमवातमक्षपित्तं भगन्दरमपि द्रुतं ।
कामलां पाण्डुरोगश्च प्रमेहं वातशोणितं ।
नातः परतरः श्रेष्ठो विद्यते वाजिकर्षणि ।
रसस्यास्य प्रसादेन नरो भवति निर्गदः ।
मेधाच्च लभते वाक्सी सर्वशास्त्रसमन्वितः ।
मदनस्य समं कान्तिं मदनस्य समं वलं ।
गौयते मदनेनैवं मदनस्य समं वपुः ।
स्त्रीष्वान्तथानपत्न्यानां दुर्बलानाञ्च देहिनां ।
क्षीणानामल्पशुक्राणां वृद्धानां वातरितसां ।
ओजसोजलरसायं स्त्रीषु कामविवर्द्धनः ।
अभ्यासेन निहन्ति मृत्युपलितं सर्वान्मयधंसिनो ।
वृद्धानां मदनोदयोदयकरः प्रौढाङ्गनासङ्गमे ।
नित्यानन्दकरः सुखातिसुखदो भुपेः सदा सेव्यते ।
दृष्टः सिद्धफलो रसायनवरः श्रीपूर्णचन्द्रोरसः ॥

7. Pittāntaka Rasa.

पित्तान्तकीरसः ।

जातीकीषफले मांसी कुष्ठं तालीशपत्रकं ।
माक्षिकं मृतलीहृत्त अथ दिव्यं समांशिकं ।
सर्वतुल्यं मृतं तारं समं निषिध्य वारिणा ।
विशुद्धाभा वटी कार्या पित्तरोगविनाशिनौ ।

DHANVANTARI

कोष्ठाश्रितश्च यत् पित्तं शाखाश्रितमथापिवा ।
शूलच्छेवाभ्यपित्तश्च पाण्डुरोगं हलौमकं ।
दुर्नाभं भ्रान्तिवान्तिश्च क्षिप्रमेव विनाशयेत् ।
रसः पित्तान्तकोच्छेष काशीराजेन भाषितः ॥

8. Rasābhra Guggulu.

रसाभ्रगुग्गुलुः ।

कर्षद्वयं पारदस्य लौहं गन्धश्च तक्षमम् ।
लौहगन्धसमं चाभ्रं गुग्गुलून् कुभरद्वयम् ॥
अमृताया रसप्रस्थे रसप्रस्थे फलचिके ।
साखीभूतेरसे तस्मिन् गभंदत्त्वाविचक्षणः ॥
चिकटु विफलादन्तौ गुडूचि चेन्द्रवाराणौ ।
विडङ्गं नागपुष्पश्च विवृता च सुचूर्णितम् ॥
प्रत्येकं कर्षं मादय सर्वमेकत्र कारयेत् ।
भक्षयेत्कोलमावन्तु क्षिद्राकाथानुपानतः ॥
वातरक्तं महाघोरं स्फुटीतं गलितं जयेत् ।
अष्टादशविधं कुष्ठं त्रिभिरीगाश्वरौ तथा ॥
भगन्दरं गुदभ्रंश्चैतकुष्ठं सकामलम् ।
अपचीं गण्डमालाञ्च पामाकण्डूविचर्चिकाः ॥
चर्मकिलं महादद्रु नाशयेन्नाच सशयः ॥
वातरक्तविनाशय धन्वन्तरिक्त्वः पुरा ॥
रसाभ्रगुग्गुलुः ख्यातो वातरक्तेऽमृतोपमः ॥

9. Asvagandbādyā Taila.

अश्वगन्धाद्यं तैलम् ।

मूलानि चाश्वगन्धायाः शतं स्यात्स्वर्णदण्डः कृतम् ।
हिद्रोयेऽपि पचेत्कायमष्टभागस्वशेषितम् ।
तैलादकं समावाह्य क्षीरं दद्याच्चतुर्गुणम् ।
एतत्समालोढ्य पचेत्कल्कांशेमान् समावपेत् ।

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तगरं शतपुष्पां च सुस्तं व्याघ्रनखं त्वचम् ।
मधुकं शृङ्गवेरं च पृथ्वीपर्णां ; कलां स्थिराम् ॥
राक्षां पुष्करमूलं च भूतीकं सपुनर्नवम् ।
मस्तिष्ठां नलदं पतं द्रवन्तीं सुरसां वचाम् ॥
श्वदंष्ट्रां च सृणालं च वयस्यां बहुपुत्रिकाम् ।
स्रक्पिष्टार्धफलिकान् दत्त्वा गर्भं विपाचयेत् ॥
तत्सिद्धमविदग्धं च ततः समवतारयेत् ।
वसौ पाने तथाऽभ्यङ्गे नस्यकर्म्मणि भोजने ॥
यत्र यत्र विधातव्यं तन्म निगदतः शृणु ।
खञ्जमूकजङ्गले च तिमिरे च तथाऽवुदे ॥
पक्षाघाते तथाऽऽयामे च्युतभग्रास्थिसन्धिषु ।
विधेयं पृष्ठभग्रेषु हनुमन्याग्रहे तथा ॥
सम्भक्त्येषु शोफेषु रुजासु विविधासु च ।
ज्वरे च विषने गुल्मे तथा मारुतशोणिते ॥
ग्रीणि ग्रीहोदरे चैव विद्रधिगुट्प्रसौषु च ।
क्षीणेन्द्रिया नष्टशुक्रा ये चान्ये षण्टका नराः ॥
भूतीपहतचित्ताश्च शस्यते तेषु नित्यशः ।
व्यापन्नयोनी बन्धासु पाययेत तदा भिषक् ॥
पुनर्दं परमं प्रोक्तं धन्वन्तरिवचो यथा ।

10. Dhanvantari's Guggulu Pills containing 27 ingredients for Leprosy.

धन्वन्तरीया सप्तविंशतिका गुग्गुलुगुटिका ।

त्रिकटुविफलासुस्तं विडङ्गं चव्यचिवकौ ।
सूक्ष्मला पिप्पलीमूलं माञ्जिकं सुरदारु च ॥
तुम्बकं पौष्करं कुष्ठं विषा च रजनीद्वयम् ।
सौवर्चलं विडं चैव सैन्धवं हस्तिपिप्पली ॥
यावत्ते रतानि द्रव्याणि तावन्तं गुग्गुलुं पचेत् ।
प्रचिप्य सर्पिषा सार्धं गुटिकां कारयेद्दुधः ॥

अजमोदा विडङ्गं च दाडिमं सान्त्वितसम् ।
वाष्पिका पौष्करं दारु त्वगलापचकैसरम् ॥
एषामधंपलं भर्गः पलानि दश गुग्गुलोः ।
संमिश्रा सर्पिषा सार्धं गुटिकां कारयेद्बुधः ॥
भक्षयित्वा ससर्पिष्कां जीर्णं च प्रमिताशनम् ।
बातश्लेष्मविकारिषु नाड्योदुष्टव्रणेषु च ॥
श्लेष्मकासि च शोफे च योगमेनं प्रयोजयेत् ।
जठरं योनिशूलं च ह्यन्तर्भूतं च विद्रधिम् ॥
पार्श्वशूलं क्लीन् गुल्मान्प्रमेहांश्च रौचकौ ।
केवलानिलजान्मोगान् शीतजान् श्लेष्मिकानपि ॥
सेविता नाशयत्याशु रसायनमनुत्तमम् ।

11. Guggula Pills containing 32 ingredients
for Amavāta.

धन्वन्तरौघा द्वाविंशका गुग्गुलुगुटिका ।

चिकटु, विफलासुतं विडङ्गं चित्रकं वचा ।
चव्येलापिप्पलीमूलं हृषुषा सुरदारु च ॥
तुम्बुरुं पौष्करं कुष्ठं विशाला रजनौहयम् ।
वाष्पिका जीरकं शुण्ठो सपचा च दुरालभा ॥
सेन्धवं च बिडं क्षारी विषा च हस्तिपिप्पली ।
भागानिषां समान्कृत्वा तुल्यं कृत्वा तु गुग्गुलुम् ॥
ततो बदरमात्रां तु गुटिकां कारयेद्बुधः ।
तां भक्षयित्वा तु संधानौ मधुना सह योजिताम् ॥
आमं हन्यात्सुदुर्वारमन्त्रहृदि गुदक्लीन् ।
आनाहं च तथोन्मादं कुष्ठानि गुदजानि च ॥
गृध्रसीं च हनुसम्पक्षाघातापतानकान् ।
शोफं श्लेष्मासयं मेहं कामलामपचौ तथा ॥
नाम्ना द्वाविंशकोष्ठेषु गुग्गुलुः कथितो महान् ।
धन्वन्तरिकृता योगः सर्वरोग निःसृदनः ॥



HISTORY OF INDIAN MEDICINE

CSL

In the Mahābhārata I. xlii and xliii, we find another story about Takṣaka, a snake, and Kāśyapa, a physician well-versed in the science of Ophiology. Śingī Muni, son of the sage Śamika cursed Rājā Parikṣita to die of snake-bite within seven days, as a retaliation against an insult to his innocent father in the shape of twining a dead snake round his neck by the king. To fulfil the Brāhmaṇa's curse, Takṣaka, as he was going to kill the king, met Kāśyapa on the way. Kāśyapa was going to the king to save him from the effects of snake-bite, and thus gain honour and riches. He demonstrated his skill by imparting life to a tree, after it was destroyed by the bite of Takṣaka. The snake won over the Brāhmaṇa by giving him riches and presents. Kāśyapa then went home. The Nāgas assumed the shape of Brāhmaṇas, and Takṣaka contracted himself into a minute filiform worm and remained concealed in a fruit which was offered to the king. The king accepted the gift of the Brāhmaṇas, and as he attempted to eat the fruit, the snake appeared in its own shape and killed the king.

In both these stories, we find that the enemies of the kings were the Nāgas who are described as snakes. It is difficult to tell whether these stories have any sub-stratum of truth, but the legends may possibly be relics of stories of battles fought between the two kings and some foreign race, called Nāgas, who may represent the snakes of the Purāṇas. But there is no doubt that the science of treatment of snake-bite was successfully cultivated by the Ancient Indians, as we learn from the records of historians who came to India with Alexander the Great. The marvellous cure of snake-bite by the Hindus was also well-known to foreign travellers. Even now, stories are told of men who possess this power of curing patients from



the effects of bite by poisonous snakes. The science, is known as Śarpa-vidyā, Ophiology, or Viṣa-vidyā, Toxicology, and is described in the Vedas and in the Āyurvedic works. Snake-charmers are now commonly found in all parts of India, and they are said to be provided with medicines which cure them when bitten by snakes.



His works :—

In the Bramhavaivarta Purāṇa, three medical treatises are ascribed to three authors : Dhanvantari, Divodāsa and Kāśirāja. This is in agreement with the genealogy given in the Viṣṇu Purāṇa. These books are, however, not extant.

1. Cikitsā-Tattva-Vijñāna—by Dhanvantari.
2. Cikitsā-Darśana—by Divodāsa.
3. Cikitsā-Kaumūdī—by Kāśirāja.

See *Ward's Hindus*, l. 497.

To Kāśirāja is ascribed another work :

4. Ajīrnāmṛtamañjarī, i.e., Nectar of Indigestion by Kāśirāja.

5. Roga Nidāna : Pathology of Diseases—by Dhanvantari.

6. Vaidya Cintāmaṇi : by Dhanvantari. It treats of nervous affections and derangements of the urinary system.

7. Vidyā Prakāśa Cikitsā : by Dhanvantari, but it is undoubtedly a modern work.

MS.: L. 1446. A treatise on the treatment of diseases :

Beginning :

यस्योदयास्तसमये पुरसुकुटनिष्ठचरण कमलोऽपि ।

कुर्वतेऽञ्जलिं त्रिनेत्रः स जयतु धान्तां निधिः सूर्यः ॥

End :

अमृतं त्रिफलाकाशः पिप्पलीचूर्णं संयुतः ।

* सौम शीतली नित्यं सद्योनेत्रव्यथां जयेत् । इति नेत्ररोगः ॥

Colophon :

इति श्रीधन्वन्तरि विरचिता विद्याप्रकाशचिकित्सा समाप्ता ।

8. Dhanvantari Nighantu : A Dictionary of Materia Medica and Therapeutics,—by Dhanvantari. Dr. Mitra says: "It is a modern compilation" in nine chapters (Vargas). This work has been printed in the Ānandāśrama Sanskrit Series.

Beginning :

अनेकदेशान्तरभाषितेषु सर्वेष्वपि प्राक्तनसंस्कृतेषु ।
गृहेष्वगृहेषु च नास्ति संख्या द्रव्याभिधानेषु तदौषधौनाम् ।
... ..
इत्येवामतक्रमशो (?) नववर्गाः प्रकीर्त्तिताः ॥

End :

इति धन्वन्तरि निघण्टू रसवीर्यसंहितः समाप्तः ॥

Mss. : Bik. : 1392.

I.O. : 2736, 2737.

Ox. Cat. : 451.

GOML. : 13288—13294.

9. Vaidyakabhāṣkarodaya : a treatise on medicine attributed to Dhanvantari.

Reference : Bhandarkar's second Report of Rajputana Mss., P. 59.

10. Cikitsāsāra Saṁgraha : A Treatise on Pathology. The eight different ways of diagnosing diseases are explained in the beginning. In the colophon the author is stated to be Dhanvantari.

Mss. : GOML., 13137-13145.

Beginning :—

यस्य हिरदवत्क्राद्याः
... .. विष्वक्सेनं तमाश्रये ॥
आदौ समस्तरीषेषु अष्टस्थानं परीक्षयेत् ।
नाडीमृतमलं जिह्वा शब्दस्पर्शं (च) रूपरसकं ॥

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नाड़ीपरीक्षा—

अङ्गुष्ठमूलमाश्रित्य अङ्गुलवयपौडनम् ।

आदौ वायुः कफो मध्ये अन्ते पैत्यञ्च वर्तते ॥

यवस्य बीजमात्रं च नाडी सर्वाङ्गसङ्गतिः ।

नारीणां वामभागे च पुंसां दक्षिणशोधयेत् ॥

End :—

फलसर्पिश्च कल्याणघृतमत्र प्रदापयेत् ।

ऊर्ध्वमग्निमथो गर्भं मध्ये तु जलसंयहम् ॥

वायुना किं न नीतोऽसौ कथं गर्भं न जीर्यते ।

नाभिप्रदेशे कमलमष्टकोणं तथा भवेत् ॥

तन्मध्ये वीर्यपतनं तत्पुष्पं सुकुलं भवेत् ।

तन्नालमध्ये क्रिमिजं तच्छुक्लं भक्षितं भवेत् ॥

Colophon :—

इति श्रीचिकित्सासारसंग्रहे धन्वन्तरिकृतौ सर्वरोगनिदानं नाम प्रथमविलासः ।

In the GOML. Mss., we find the following names cited as authorities: Dhanvantari, Judhiṣṭhira and his four brothers, Rāma, Aśvins, and in the Ms. No. 13145: Rasārṇava, Bāhaṭa, Pārijāta, Kaumūdī, Nāgarjuna, Kāpāla, Dāmodara, Rasa Prasidhasāra, Pillāṭa, Kalyāṇa-bheṣaja. Samgraha, Kāpālamindunātha, Guṇacintāmaṇi, Virbhadrīya, Vedadīpaka, Somnātha, Nandanātha, Cikit-sitam, Vaidyamuktāvalī, Keruṭa Cakravartī, Somarājīya, Candrajñāna, Caraka, and Nighantu. So the work is modern.

In the Brahma Vaivarta Purāṇa, III, li, the following story is narrated about the dispute between Manasā, the goddess of the snakes, and the king Dhanvantari, the celebrated physician. Once upon a time, Dhanvantari, while going to Kailāsa, accompanied by his thousand students, saw on his way the hideous snake Takṣaka coming towards them in an angry mood. One of his disciples, proud of his attainment in medical science, caught hold of the snake, took the jewel from the snake's head and threw it on the ground. Vāsuki, the king of the snakes, was informed, and he sent a large number of poisonous snakes under the command of five generals, *viz.*, Droṇa, Kālīya, Karkkoṭa, Puṇḍarika and Dhanañjaya. The disciples of Dhanvantari became panic-stricken, and being unable to withstand the poisonous gases evolved by their respiration, became unconscious. Dhanvantari stimulated them to life again by the nectar that he had in his possession, and caused the snakes to be senseless. Vāsuki soon became aware of the danger in which his army of snakes had fallen and sent the goddess Manasā, the disciple of Śiva. Both she and Gaḍura were Śiva's pupils and Dhanvantari was a follower of Gaḍura. She went where the physician was and caused his students to fall in a trance from which the physician failed to resuscitate them. Manasā tried her best to injure Dhanvantari with the help of her charms and arms, but without success. At last she took the javelin which Śiva gave her. The instrument was invulnerable, and as she attempted to throw it on the physician, Brahmā and Śiva appeared in the battle-field and appeased both the parties. Dhanvantari worshipped Manasā who also blessed him in her turn. The snakes returned home, Manasā and Dhanvantari went to their retreat, and the Devas to their heavenly abode.

NIMI

Nimi, a native of Videha, is the name of an ancient physician, who is quoted as an authority on *Sālākya Tantra*. Videha is the modern Trihut and he is styled as निमिश्च राजर्षि वैदेहो । C. S., I. xxvi, 'Nimi, the Royal sage of Videha' In *Aṣṭāṅga Hṛdaya Saṁhitā* he is also mentioned as an eye doctor and called there a muni or 'Sage' (VI. xiii) सुनिना निमिनीपदिष्टमेतत् परमं रक्षणनीचणव्य पुंसाम् । But a little earlier he is quoted as विदेहपति or King of Videha, शक्त' सर्वाचिरीगेषु विदेहपतिनिर्मितम् । And in *Caraka Saṁhitā* (I. xxvi) he is described as Rājā Videha or King Videha, or Nimi Vaideha. *i.e.*, Nimi of Videha सप्तर्षा इति निमि वैदेहो (C. S., I. xxvi). But we are not certain as to whether Videhādhipa, *i.e.*, King of Videha, may not refer to King Janaka of Mithilā. In *Suśruta Saṁhitā* VI. i, Videhādhipa is quoted as an authority on eye diseases : शास्त्राक्य शास्त्रभिहिता विदेहाधिपकौर्त्तिताः । Dallāṇa understands by Videhādhipa a reference to Nimi : विदेहाधिपकौर्त्तिता इत्यादि । निमिप्रणीताः षट्सप्ततिनेत्ररोगाः । But he mentions a rival reading in *Suśruta Saṁhitā* and its commentary by Dallāṇa who refers Janaka to be the King of Videha and the authority in *Sālākya Tantra* : अस्यायं केचित् । विदेहाधिपतिः श्रीमान् जनको नाम विश्रुत इत्यादि पाठं पठन्ति व्याख्यानयन्ति च । But this reading is not accepted by Pañjikākāra and so Dallāṇa rejects it : तच्च ब्रह्मपञ्जिकाकारो न पठति तस्मान्मयापि न पठितो न व्याख्यातश्च । The King of Videha is again mentioned in *Aṣṭāṅga Hṛdaya Saṁhitā* (VI. xxii) विशेषतो रोहिणिकायशोषगन्धान् विदेहाधिपप्रणीताः । and also in *Vaṅgasena*, L. viii.

In Caraka Saṁhitā (I. xxvi) he is mentioned as one of the conclave of nine physicians who disputed about the questions on the number and nature of the “rasa” or taste. He maintained the existence of seven tastes, *viz.*, the six tastes usually recognised, with the addition of kṣāra or caustic (as distinguished from lavaṇa or saline): सप्तरसा इति निनिवेदेहो मधुराम्ललवणकटुतिक्त कषायचाराः—sweet, acid, saline, pungent, bitter, astringent and caustic.

In Aruṇadatta's Commentary ‘Sarvāṅga Sundarī’ Janaka is mentioned as the authority for Sālākya: ऊर्ध्वचिकित्सा च जनकप्रणीतात्तन्वाद्यथावगम्यते न तथा सुश्रुतप्रणीतात् ।

In Caraka Saṁhitā IV. vi, the opinion of Janaka of Videha is mentioned as regards the part of the foetus formed first. He is said to have held the view that the organs of sense being the seat of intelligence, are the parts formed first: इन्द्रियाणीति जनकोवेदेद्विज्ञानस्य बुद्ध्याधिष्ठानानीति कृत्वा ।

Now who was Nimi? He is generally identified with Nimi, the twelfth son of Ikṣāku the founder of the dynasty of Mithilā, about whom the myth is told that he died in consequence of a curse of Vasiṣṭha, and was then placed by the Gods, in spirit form, in the eyes of living creatures (see Dowson's Classical Dictionary of Hindu Mythology, p. 222). For the legends of Nimi see Muir's Sanskrit Texts, Vol. I, p. 316; Wilson's Viṣṇu Purāṇa, 4to ed., p. 388; Bhāgavat Purāṇa, IX, 13, 1-13. The myth had its origin in the fact of his being an oculist. But do the names Nimi, Janaka and Videha refer to the same person? We should remember that Janaka was a family name used by many kings of Videha. In the Videha line we find Mithi-Janaka and Śīradhvaja Janaka. The latter is the famous Janaka of Mithilā—the father of Sītā and a contemporary of Daśaratha and

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Lomapāda. There is no reference in the *Rāmāyaṇa* that *Śiradhvaja* was proficient in eye diseases. Whereas if we take Janaka to be the family name, Nimi, Janaka and Videha may refer to a single person.

That Mithi Janaka, Videha and Nimi might have referred to the same king, we have the testimony of *Rāmāyaṇa* (vii. lxvii) where we find that, owing to the curse of *Vasiṣṭha* “विदेहो भव” “Be thou without your body”, Nimi ceased to have any corporeal body. The sages then performed ceremonies in the forest, and a son was born to him who was styled Mithi, Janaka and Videha.

मुनिः क्रोधात्तं शशाप त्वं विदेहो भव ।
 दृष्ट्वा विदेहं राजानमृषयः सर्वे एव ते ।
 तच्च ते याजयामासुर्यं ब्रह्मैवां मनोषिणः ।
 नरेद्रूपापि तं देहमरचन्नृषिपुङ्गवाः ।
 वस्त्रं मालिख गन्धैश्च पूज्यमानं मूढमुमुहुः ॥
 ऋषयोऽपि महात्मानो निमिदेहं समान्यिरे ।
 अरणिन्तस्य देहात्तु मग्नानश्चापि चक्रिरे ॥
 मन्वहोर्मिर्महात्मानः पुत्रहेतोर्निर्भेलथा ।
 अरण्यां सम्यमानायां प्रादुर्भूतो यतश्च सः ॥
 अतो मिथिरिति ख्यातो जननाज्जनकोऽभवत् ।
 विदेहस्याभवदृष्यान्महात्मा स महातपाः ॥
 तच्चाविदेहाः प्रोचन्ते सर्वे तद्वं शजा वृषाः ।
 एवं विदेहराजस्तु पूर्वकीजनकोऽभवत् ॥
 मिथिर्नाम महावीर्यो येन सा मैथिलीऽभवत् ।

But elsewhere in the same book (*Rāmāyaṇa* I, lxxi) Nimi is said to be the father of Mithi and grand-father of Janaka.

There is another name quoted in the commentaries, Mahā-videha or Videha the Great; and as such he is twice quoted in Vyākhyā Kusumā Valī. In the later commentaries, however, Nimi, Janaka, Videha and Mahāvīdeha are often quoted separately by name without supplying us any clue as to their identity. Sometimes they are quoted one after another, as in Vyākhyā Madhu Koṣa : चयादिकनेष जनकमपि दोषदर्शयन्नाह, and a few lines after यदाह विदेहः । (Nāsāroga Nidāna). In Śīraroṅga Nidāna Nimi is quoted तथाचाह निमिः, and immediately afterwards विदेह, etc. Again the same subject is differently written by Nimi and Videha; compare couplets No. 6 Nimi in Vyākhyā Madhu Koṣa and No. 19 Videha in Nivandha Saṁgraha. So it is highly probable that there were different persons निमि वेदेह, विदेह, and महाविदेह । King Janaka was also a very learned man and he became a Brāhmaṇa. (See Śatapatha Brāhmaṇa; Muller's Anc. Sansk. Lit., pp. 421 ff. Rāmāyaṇa, MBH., Muir's Original Sanskrit Texts, Vol. I, p. 426.)

In the Mahā Bhārata, Nimi is said to have introduced the Śrādh ceremony (offering oblations to fathers) in honour of the dead relations. He belonged to the family of Atri, who taught him the efficiency and desirability of performing Śrādh. (Anuśāsana Parva, Ch. 92.)

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The following books are ascribed to King Janaka :—

1. Vaidyaka-Sandeha Bhañjani or “ Solution of Doctor’s Difficulties ” by Rajā Janaka of Mithilā.

Reference.—Bramhavaivarta Purāṇa.

2. Janaka Tantra,—A quotation from this book occurs in the glosses on the margin of MS. of Aṣṭāṅga Hṛdaya Saṁhitā. See I. O. 2653, fol. 38a.

No work of Nimi is available now. We have collected the quotations from Nimi, Videha, Mahā Videha and Janaka as given in the following books :—

Nimi in Vyākhyā Kusumā Vali —

1. आयसी रोपणे तामी खेय्यै हैमी सादने ।
शेषा अपि यथादीर्घं प्रयोज्या रसकोविदेः ॥ p. 452
2. अखिन्नं खेदवेद्भीरं पुनराखिन्नलक्षणादिति । p. 540
3. अर्थहीनं चिभागं वा भोजयित्वाऽनुवासयेदिति । p. 564
4. धूमो हि वक्रकुष्ठाभ्यां विललयति शक्तिः ।
मसिष्कां तद्धि विष्यन्नं नाशाय प्रतिपद्यते ॥ p. 586
5. ज्ञेहधू मप्रयोगे तु सुखेन वसनौयं न कथमपि नासया । p. 589
6. धूमपाने तु विज्ञेय उच्छ्वासस्त्रिगुणः कलाः ।
तिस्रः कलाश्चात्र मानाप्रमाणं स्वात्तिमात्रिकम् ॥
पिवेत् स्वस्थविधौ मात्रां दुर्वलस्तु कलां पिवेत् ।
अभिव्यन्ने प्रमाणं स्वात् प्रमाणं च पिबेद्भुजि ॥ p. 590

Videha in Vyākhyā Kusumā Vali :—

1. तीर्थायतनदेवाग्नि गुरुहृदीपसर्पणेः ।
ज्वरश्च पूजनैश्चापि सहसैवोपशान्त्यति ॥ p. 57
2. सर्जिकाविश्वमञ्जिष्ठालाक्षामूर्वानिशामटेः ।
तैलं षड् गुणतन्त्रेण सिद्धं ज्वरहरं परम् ॥ p. 62

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3. चर्षिताग्रपिवेच्छीतैर्वारिभिर्गुं इनिश्रितैरिति । p. 85
4. अजाविमुत्रे पक्ता तु आर्द्रवंशवलेखने ।
व्यासात्सर्पिषा कार्यं कर्णशूलं तु पूरणम् ॥ p. 437
5. कर्पासीतुष्टिकेरीणां खरसी मधुसंयुतः ।
युक्तः सर्जकषायेण कर्णं स्नावस्य भेषजम् ॥ p. 440
6. प्राग्वात्यामये भक्तं विराचमगुरुं स्मृतम् ।
उपवासस्त्राहं वा स्यात्तित्तं वाऽप्यशनं हितम् ॥ p. 448
7. अभिष्यन्दे ऽधिमन्ये च नेत्रयोः कफसंभवे ।
उत्पन्नावेव कर्णं नेत्रयोः कफनाशनम् ॥
वीक्ष्यान्मोः परीषेकस्त्रीक्ष्णं चाऽऽसीतनादिकम् ॥ p. 449
8. कण्टकारी शिफैरण्डमूललङ्घनं साधितं ।
चौरमाजं हितं सेके रक्तुं खन्दाधिमन्ययोः ॥ p. 450
9. प्राग्वात्यामये कार्यं विरातं लुप्तभोजनम् ।
उपवासस्त्राहं वा स्यान्नक्तं वाऽप्यशनं ब्रह्मम् ॥
ततश्चतुर्थं दिवसे व्याधिं संजातलक्षणम् ।
समीत्याऽऽसीतनैः सेकैर्यथास्वमुपपादयेत् ॥ p. 454
10. वल्लीक शिखराकारं भङ्गे नीलोत्पलद्युति ।
क्षोतीक्ष्णं प्रशंसन्ति चक्षुर्वेदार्थचिन्तकाः ।
अक्ष्णं मधूरं स्निग्धं कषायं लेखनं हिमम् ।
पित्तरक्तविषच्छर्दिहिकां हन्ति सुदृष्टिदम् ॥
तत्र क्षोतीक्ष्णं श्रेष्ठं तस्यास्त्रीवीरकाक्ष्णम् ॥ p. 476
11. आतितीक्ष्णं निरुदस्य हतदीपस्य सर्वतः ।
कंचिदेवानभिप्रेतं मार्गं केहोऽनुगच्छति ॥ p. 569
12. प्रयोगपाने पूर्वं वा नस्तती (नासया) धूमाचरेत् । p. 589
13. प्रदेशिन्या निमग्रे द्वे पर्षणी च मतोऽखिलः ।
नस्य कर्मणि तैलादि विज्ञेयो विन्दुसंज्ञितः ॥ p. 594

14. चतुरश्रतुरो विन्दुनैकैकस्त्रिंशसाचरेत् ।
एषा लघ्वी मता मात्रा तथा शीर्षं विरेचयेत् ॥
अध्यर्धां द्विगुणां वाऽपि त्रिगुणाम् वा चतुर्गुणाम् ।
यथाव्याधि विदित्वा तु मात्रां समवचारयेद् ॥ p. 595
15. निष्ठीवेन्न पिवेन्नस्यं व्यापदः पिवतस्त्रिमाः ।
भवन्ति कासम्कृदिंश्च कुत्साऽन्ने वमथुस्तथा ॥ p. 595
16. चीणं मांसं वलं यस्य वातार्तिश्चोर्ध्वं जतुजा ।
सुदीप्ताग्निः स्नेहसाध्यः स नखं नस्ततः (नासया) पिवेत् ॥
धातुं च तर्पयेद्देहे पीतं नखंतु नस्ततः (नासया) ॥ p. 595
17. सूर्यस्य उदयात्पूर्वमायानमग्रयमाग्निः ।
कालोऽस्य दाने सर्वः स्वास्त्रायं प्रातर्विशेषतः ॥ p. 597
18. इत्येवं स्नेहनासाध्यः प्रतिमर्शः प्रकीर्तितः ।
स्नेहेनासंस्कृतैर्नैष कर्त्तव्यः संस्कृतेन वा ॥
नखं तु संस्कृतेनैव दातव्यं भिषजां वरैः ॥ p. 598
19. नाडी षडङ्गुलायामा द्विमुखी च तथा धमेत् ।
त्रिशूर्णं मुसुट्टीमात्रसेष प्रधमने विधिः ॥
शक्तिमात्रं तु जिघ्रेषा वद्धं सूक्ष्मेण नासया ॥ p. 599
20. गण्डुषः शर्करा चौद्रष्टतीक्ष्णपक्वसिलैः ।
व्यक्तैः समस्तैर्योन्यस्तु मुखे चारादितापितः ॥ p. 601

Mahāvīdeha in Vyākhyā Kusumā Vali :—

1. चलारिंशचथाऽष्टौ च प्रमाणेनाङ्गुलानि हि ।
नेत्रं प्रायोगिकं कार्यं हात्रिंशस्नेहिकं भवेत् ॥
चतुर्विंशत्यङ्गुलकं वैरेचनिकमिष्यते ॥
कासघ्ने कर्दनीये च कर्त्तव्यं षोडशाङ्गुलम् ॥ p. 588
2. भीतः क्रुद्धः शोकवांश्च दृष्टिहानिं भ्रमं क्षमम् ।
वज्रकर्ककर्मक्षान्तस्तु तथा दौर्देह्यमाप्नुयुः ॥



1. युष्मिंषु तु दिनेष्वासां भवत्यल्पतरं रजः ।
संयोगं तत्र या गच्छेत् सा पुमांसं प्रमुयते ॥
अयुष्मिंषु दिनेष्वासां भवेद् बहुतरं रजः ।
संयोगं तच्च यो गच्छेत् सा तु कण्यां प्रमुयते ॥ p. 702
2. See 15 Videha in V. K. V. p. 1199
3. See. 16 ,, ,, p. 1199
4. अश्वस्नातः शिरा गत्वा नैव सन्धिषु तिष्ठति ।
ततः कनीनकं गत्वा चाश्रु कृत्वा कनीनके ॥
ततः सर्वथयास्नाव' ध्यादीपर्मभेदनम् ।
अश्रु स्नावश्चेदनात् तत्संहितौ दोषाऽभिधीयते । p. 1308
5. वर्त्मनि लङ्घ्येष्वधिवर्तो सन्निपातात्प्रजायते ।
अभ्यन्तरमुखीः स्थिता वाच्यान्तस्यापि दृश्यते ॥

पिण्डकापिडकाभिश्च चित्तान्याभिः समन्ततः ।

उत्सङ्गपिडका नाम कठिना मन्दवेदना ॥

सा प्रभिन्ना खवेत् स्रावं कुक्कुटाण्डरसोपमम् । p. 1310

6. श्लेष्मदुष्टेन रक्तेन क्षिष्टमांसमिवोभयम् ।

वन्धुजीवनिभं वर्त्म क्षिष्टवर्त्म तदुच्यते ॥ p. 1312

7. प्रक्षालितेऽथवा सृष्टे आनक्षते पुनः पुनः ।

अपरिक्षिप्तं वर्त्मानं पिञ्जाख्यमिति निर्दिशेत् ॥ p. 1312

8. समन्ताद्विस्तृतः श्यावो रक्तो वा मांससञ्चयः ।

सान्निपातेन दोषाणां प्रसार्यन्मन्दुच्यते ॥ p. 1315

9. रक्तराजीनिभं कृष्णं विद्रुमाभं प्रलुच्यते ।

सूच्येष्वेव तत् शुक्रमुष्णांशुस्रावि सत्रणम् ॥ p. 1318

10. चोषकत् स्रावदादौ च कृष्णले पिडिकोद्गमः ।

व्यक्तमुद्गफलाकारं शुक्रं हित्वायितं भवेत् ॥ p. 1319

11. अन्तर्गतशिराणान्तु यदा तिष्ठति मारुतः ।

स तदा नयनं प्राप्य शीघ्रं दृष्टिं निरस्यति ॥

तस्यां निरस्यमानायां निर्मथ्यन्निव मारुतः ।

नयनं निर्व्वमत्याशु शूलतो दाहि मय्यनः ॥

अथवा शोषयेदक्षिणीं तेजो बलावलम् ॥

तत्तमसौव संशुष्कमवसौदति लोचनम् ।

हृताधिमथ्यं तं विद्यादसाध्यवातकोपत ॥ p. 1324

12. नक्तमन्ध्रास्तु चलारो ये पूरस्तात् प्रकौर्चिताः ।

तेषामसाध्योनुकुलो ऋसजास्तथैव च । p. 1333

13. प्रागेवात्यामये भक्तं चिराचगुरुसृतं ।

उपवासस्त्राहं वा स्यात् नक्तं व्यापाशनं हितं ।

ततश्चतुर्थे दिवसे व्याधी सञ्जात लक्षणे ।

यथोक्तास्तु क्रियाः कार्याः नस्यसेकाञ्चनादिकाः ।

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- पीताध्ययनवंशानां निर्घोषं चूडनन्तथा ।
 अपामिव पतन्तीनां शकटस्येव गच्छतः ॥
 असतामिव सर्पाणां सदृशः श्रूयते स्वन ॥ p. 322
14. See 18 in Ni. S. p. 323.
15. कफाद्वा मारुताद्वापि सन्निपातेन वा पुनः ॥ p. 323
16. कफपित्तमसृङ्मिश्रं सञ्चितं मूङ्निर्देहिनां ।
 विदध्यमुष्णोद्गादं रुजां कृताविशङ्कजां ।
 ततः प्रस्यन्दते प्राणात् सरक्तं पूतिपीतकं ।
 पूनितस्यन्तु तं विद्यादृष्ट्याणकसूज्वरप्रदं ॥ p. 328
17. पूर्वैरुपाणि दृश्यन्ते प्रतिश्रयायै भविष्यति ।
 प्राणधुमायनं मन्यः चवथु सालुदाहनं ।
 कण्ठोच्चं सो मुखस्त्रावः शिरसः पूरयन्तथा ॥ p. 332
18. नृणां दुष्टप्रतिश्रयायस्त्वसाध्यः सर्वजः स्मृतः । p. 333
19. मन्यानामन्तरे वायुरुन्नतः पृष्ठतोऽपि वा ।
 करोति भेदं निलोदं शङ्खं चाक्षोर्भुवीस्तदा ।
 तमाहुरन्यतोवातं रोगं दृष्टिविदो जनाः ॥ p. 340
20. एकत्वग गतमेव स्याद्विलगगतमिदं भवेत् ।
 चोषणखासदाहस्तु तृणा च पिङ्गकोद्वम । p. 343
21. व्यक्तमुद्गाफलाकारं अस्त्रं हिलगगतं भवेत् । p. 343
22. कृष्णेऽक्षोर्ध्ववेच्छुष्कं छागलीविद् समप्रभः ।
 नान्तः पिच्छिलरक्तायु स्तिलगगतमजकाजातं ॥ p. 344
23. यथास्त्रं रज्यते दृष्टिर्दीर्घैस्त्रिपटलस्थितेः ।
 चतुर्थपटल प्राप्तेर्मच्छलं रज्यते तु तैः ॥ p. 346
24. “पित्तं रक्तप्रसादेन मूर्च्छयित्वा तु मारुत” इत्यारभ्य “एष
 यायः स्मृतः काचो स्नायि नास्त्रा शरीरिणां” इति ॥ p. 349

25. See 12 Videha in Ni. S.

विशेषेण भवेयातां तौ चतुःपटलाग्रितौ ।

च सम्प्राप्तारागलादसाध्यौ परिकीर्त्तितौ ॥ p. 353

26. मारुतोत्पोजितः श्लेष्मा शुक्लभागे व्यवस्थितः ।

जलविन्दुरिवोच्छ्रूनी क्षमदुःकफसम्भवः ।

वलासयथितं नाम तं शायं हृत्तमादिशित् ॥ p. 357

27. शोथ क्लेदसमाविष्टं तोदभेदसमाकूलं ।

पूरालसन्तु तं विद्यात् सन्धौ कालौनिके वृणां ॥ p. 358

28. वायुः श्लेष्माणामादाय दृष्टिसन्धौ व्यवस्थितः ।

अरुणं कठिनं ग्रन्थिं जनयेदल्पवेदनं ।

श्लेष्मोपनाहं तं विद्यात् खानान् वक्ष्यामतःपरं ॥ p. 358

29. चत्वार एवोक्ताः सन्निपातात् कफाद्रक्तात् पित्तात् खावोऽक्षिसन्धिषु ।

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30. वर्त्म शुक्लस्य सन्धौ तु ग्रन्थिः पित्तकफात्मकः ।

उष्णता पच्यते गाढं तत्र सूक्ष्मं न्ति जन्तवः ।

सुसुखा जालचारणा वर्त्म पञ्चसमाश्रयाः ।

तत्तस्मै प्रयुक्तं सृष्टाः पतन्ति क्रियस्तथा ।

लक्ष्मणैर्विविधैर्युक्ताः सन्निपातसमुत्थिता ।

क्रिमियन्ति तु तं विद्याद्देहिनां नेत्रदूषण ॥ p. 360

31. शुक्लकृष्णान्त सन्धौ तु चौयन्तेऽष्टक कफानिलाः ।

पर्वणिपिङ्का तैस्तु जायते त्वङ्गुरोपमा ।

तास्मात्सदाहचोषोष्णपीतकाश्चसमाकूलाः ।

कफपित्ते तु स'सूक्ष्मं सह रक्तेन मारुतः ।

शुक्लकृष्णान्त सन्धौ तु जनयेद्दोस्तनाकृतिं ।

पिङ्कामलजौ तान् विद्धि तोदायु संकुलात् ॥ p. 360

32. See 5 Videha in Ni. S.

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शिरोमोचये तत्र शिरा उपनासिका लाक्षाया वा ।

अपां चोषां आश्रोतने च शीतमेव ।

सेन्धवादी नख षष्ट्याह पिप्पलीभिः ।

घृतं पयः हितमर्द्धोदकां सेके आश्रोतने एव च । p. 1338

14. निरन्तरं दिनान्तरं द्यन्तरं चान्तरं वा ।

योज्यं तर्पणं सन्निपातोक्ते द्यन्तरं त्रान्तरं कफे ॥ p. 1388

15. प्राग्विवाच्यामये कार्यं विराजं लघुभोजनम् ।

उपवासस्त्राहं वा स्नात् नक्तं वाप्यशनं त्राहम् ॥

ततश्चतुर्थे दिवसे व्याधिं सञ्जातलक्षणम् ।

सनीत्याश्रोतनैः सेक्ये यथास्वमुपपादयेत् ॥ p. 1393

16. तोच्याञ्जनैरतिक्रिष्टेषु नेत्रेषु वातातपधूमरजःकौटमक्षिकामशकस्पर्शादिभिरभिहृतेषु
 सलिलक्रीडाजागरणलङ्घनाद्यभिभूतेषु वा परिश्रमक्लान्तेषु भयाद्विहृतेषु दिवाकराशि-
 चन्द्रग्रहनक्षत्रक्रमणकर्मविविधरूपप्रेक्षणाद्यभिहृतेषु दुर्बलेषु नेत्रेषु रागदाहतीद-
 शोफपाकवर्षादिवेदनास्ति । p. 1405

17. गत्येन दध्ना पिष्टाभ्यां शङ्खसैन्धवाभ्यां स्त्रीतोऽञ्जनं रसाञ्जनं अर्द्धपक्षं
 सार्द्धसप्तरात्रमसकृत् लेपयेत् ततोऽनन्तरं तत् स्त्रीतोऽञ्जनरसाञ्जने पिष्टा वर्त्तिः
 कार्पासाच्चलेन शिशोः शुक्रं नुदति स्फोटयतीर्थः । p. 1408

18. मारुतकफवाताभ्यां संसृष्टशोणितेन च ।

कार्णं चेडं सञ्जनयेत् चेडनं वेषुघोषवत् ॥ p. 1411

19. तत्र वातानुगं पित्तं चितं शिरसि तिष्ठति ।

मध्याह्ने तेजसार्कस्य तद्विबुधं शिरोरुजम् ॥

करोति पैत्तिको घोरां संश्राम्यति दिनचये ।

अस्मिं गते प्रभाह्नीने सूर्ये वायुर्विवर्द्धते ।

पित्तं शान्तिमवाप्नोति ततः शम्यति वेदना ।

एष पित्तानिलकृतः सूर्यावर्त्तविपर्येयः । p. 1435

Videha in Vākhyā Madhu Koṣa :—

1. ज्वरस्तु पूजनेऽपि सहसैवोपशम्यति । p. 16

2. क्रोधशोकौ स्मृतौ वातरक्तपित्तप्रकोपणाविति । p. 27
3. मृद्वचणाद्भवेत् पाण्डुस्तन्द्रालसनिपीडितः ।
सञ्चामकाशशोषार्शः सदारुचिसमन्वितः ।
युनपादाननकरः त्रशङ्कः कृशपावक ॥ p. 79
4. पित्तेन तिक्तास्य विदाहकत् स्यात्
स्वाहास्यहृल्लासकरः कफेन ॥ p. 109
5. निःस्वप्नं सत्यसंस्कृतभाषिणमिति । p. 136
6. क्रोधनं खस्त सर्वाङ्गो लालाफेणाविलाननः ।
निद्रालुः कम्पनी मूको गणमाटभिरर्हित ॥ p. 136
7. देवविप्रगुरुद्वे षी वेदवेदाङ्गवित् शुचिः ।
आत्मपोडाकारो हासी ब्रह्मराचस सेवित । p. 138
8. मेदप्रवृत्तः चतनः साक्षाच्चः सुतनासिकः ।
रुच्यजिह्वः प्रतिगर्भो हतवागतिदुर्व ॥ p. 138
9. एक एव वायुः स्थानकर्म्मभेदात् पञ्चर्षे वीच्यते । p. 146
10. अत्यन्त सुकुमाराङ्गी रजो दुष्टं सवन्ती च ।
अव्यायामवती यस्मात्तस्मात् खलितः स्त्रियाः ॥ p. 297
11. यदव पटलाभासं सखज्जकं शिरस्त्वचि ।
परुषं जायते जन्तोस्तस्यरूपं विशेषतः ॥
तोदैः समन्वितं वातात् सकण्डूगौरवं कफात् ।
सपिपासं सदाहार्तिं रागं पित्ताखनं तथा ॥ p. 297
12. मूर्च्छां दाहो ज्वरः श्वासः कृमोऽथ वमद्यस्तथा ।
उपद्रवाः कर्णं मुखं भवन्त्येते मरिष्यत ॥ p. 322
13. शिरोगती यदा वायुः श्रोत्रयोः प्रतिपद्यते ।
तदा तु विविधान् शब्दान् संनीरयति कर्णयोः ॥
भङ्गार क्रौञ्चनादं वा मण्डूकारखण्डौ तथा ।
तन्नीरदङ्गशब्दं वा सामसूर्यसज्जनता ॥

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33. सुसूक्ष्मा पिङ्काकौर्णा या स्थूला पिङ्का खरा ।
जायते सन्निपातात्तु वर्त्म शकैरकिति सा ॥ p. 362
34. नीरुजा कठिना वर्त्म पञ्चान्तवाह्यतोऽपि वा ।
पिङ्का सन्निपातेन तदर्शवर्त्म निर्दिशेत् ॥ p. 362
35. वर्त्माऽभ्यन्तर्गतं त्वर्शः शुष्कं स्थूलञ्च दाहणं ।
जायते सन्निपातेन तच्छूष्कार्शः प्रकीर्त्तितं ॥ p. 362
36. See 6 Videha in Ni. S. p. 363
37. दुष्टश्लेष्मा मरुत् पित्तं वर्त्म नोक्षीयते यदा ।
अग्निदग्धानिभं श्यावं श्याववर्त्तते तद्विदुः ॥ p. 364
38. प्रचालितेऽथवा सृष्टे आनद्यते पुनः पुनः ।
अपरिक्षिन्नवर्त्मानं तत्पिन्मिति निर्दिशेत् ॥ p. 364
39. वायुः शोणितमादाय शिराणां प्रसुखेस्थितः ।
जनयत्यङ्गुरं ताम्रं वर्त्मणि छिन्नरोहणं ।
तच्छीणितार्शाऽसाध्यं व्याद्रक्तसाव्यय नीरुजं ॥ p. 366
40. यस्य वातसन्बन्धेन दोषाः प्रकुपितास्त्रयत्यादि । p. 367
41. शून्यं भ्रमति तुद्येत शिरोविभ्रान्तनेवसा ।
मूर्च्छागावावसादश्च शिरोरोगे चयात्मके ॥ p. 370
42. सूर्यावर्त्तविपर्ययो मध्याह्नात् प्रवृत्तिं वर्धते दिनस्ये च प्रशान्त्यतीति ।
p. 371
43. शिरसोऽन्यतरे पार्श्वे कुपितो मारुतो यदा ।
श्लेष्मणा रुध्यते जल्लो सोदस्फुटनदालनैः ।
यत्नावदावरणेर्गादमहं नदवद्वध्यते ।
नयनञ्चावदीर्यते सोऽहमेदः कफानिलात् ।
तथा वराहात् स पञ्चाहात् पञ्चान्मासाञ्च देहिनां ॥ p 373
44. क्षीयते तू तदा पित्तं शङ्खयोरनिलाचितं ।
निरुणद्धि ततो मर्म्मे परिपूषितं मूलणं ।

ततः शङ्खौ प्रयुज्येत दक्षे त इव वक्रिणा ।
मुचीभिरिव तुये त निकृत्येते इवासिना ।
शङ्खौ नाम शिरसि व्याधिरेष मुदारुणः ।
दृष्ट्वा मुच्छां ज्वरकरस्त्रिरावात् परमन्तकृत् ।
कुशलेन तूपक्रान्तस्त्रिराचादेव जीवति ॥ p. 373

Nimi in Vyākhyā Madhu Koṣa :—

1. श्लेष्म पित्तजलोन्मिश्रे कोष्ठः शोणितमांसजे ।
जायन्ते जन्तवस्तत्र कृष्णास्तासाः सितारुणाः ।
भक्षयन्ति तु ते कर्णं कुर्वन्ते विविधा रुजः ।
क्रिमिकर्णन्तु तं विद्यात् सन्निपात प्रकोपजम् ॥ p. 324
2. पञ्चभूतात्मिका दृष्टिर्मसूराहं दलोन्मितिः । p. 344
3. नेत्रायामविभागश्च कृष्णमण्डलमुच्यते ।
कृष्णात् सप्तमामिच्छन्ति दृष्टिं दृष्टिविदो जनाः ॥ p. 344
4. काच इत्येष विज्ञयो यास्य स्त्रिपटुखेत्यतः ।
चतुर्थपटुलप्राप्तो लिङ्गनाशः स उच्यते ।
प्रत्याख्येयश्च कफजो व्याधिः साध्यस्तु तद्विदा ॥ p. 347
5. प्रसारिणीऽर्शयः स्त्राव' निरुणद्धि यदानिलः ।
भिन्नं स्त्रावं हि शुष्क' तं स्त्रायुष्म'ति प्रकीर्तितं ॥ p. 356
6. हिमशीतात्मको नित्यमहेतुकफमारुतौ ।
कुर्वन्ते वेदनां तीव्रां दिनात् पूर्वार्द्ध एव तु ।
आदित्य तेजसायुक्ते निवृत्तेऽपि च भास्करे ।
स्रोतसां विवृतत्वाच्च ततः श्लेष्माधिगच्छति ।
उद्धे तो मातरिश्वा च स्वमार्गं प्रतिपद्यते ।
तस्मान्माध्यदिनादूर्ध्वं वेदनाव प्रशम्यति ॥ p. 371

Videha in Tatta Candrikā :—

1. दशभिर्दशभिः शसत् पिप्पलीभिस्तु वईयेत् ।
पञ्चभिः पञ्चभिर्वैप्री शतादवतरेत् पुनः ॥ p. 210



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2. बंशावलीखकत्वेन सूत्रं आनि तथाविकी ।

पचेत् तैलं रुजः शान्त्यै कर्णयोः पूरणं भिषक् ॥ p. 290

3. उपवासस्त्राहं वा स्यात् । p. 296

4. See 8 Videha in V. K. V, p. 297

5. सिंहं वातहरकाथे कल्के मधूरके घृतम् ।

पाने नस्ये विधातव्यं शिरोरोगे चन्द्रोद्भवे ॥ p. 317

Videha in Bhāva Prakāśa :—

1. See 20 Videha in V. M. K.

2. एकैकमनुप्रद्यन्ते पर्यायात् पटलान्तरम् । p. 976

3. See 19 Videha in V. M. K., p. 1002.

Nimi in Navanītaka (Bower MS.) :—

1. See formula 1 : Remedies against Cataract.

p. 161

Janaka in Vyākhyā Madhukoṣa :—

1. जनकमपि दोषं दर्शयन्नाह चयं गता इत्यादि । चयं गता इत्याभिधानं स्वे स्वे स्थाने स्वस्थाने वृद्धिर्दोषाणाम् “चय इत्यभिधीयत” इति वचनात् । p. 331

The following formulæ are ascribed to Nimi, Janaka or Videha :

Formula.	Author.	Book.	Page.
1. Remedies against Cataract	Nimi	Bower Ms.	161
2. Mahātraiphala Ghr̥ta.			
महात्रिफलघृतम्	„	G. N., I	13
3. Triphalādyā Ghr̥ta			
त्रिफलाद्यघृतम्	„	„	21
4. Prasaraṇī Oil			
द्वितीय प्रसारणी तैलम्	Janaka	„	36
5. Triphalā Yoga			
त्रिफली त्रिफलयोगः	Nimi	„ II.	450

	Formula.	Author.	Book.	Page.
6.	Cūrnanjāna चूर्णजणम्	Nimi	G. N., II	459
7.	Kunkumādyā Oil कुङ्कुमाद्य तैलम्	Videha	V. M.	412

1. Remedy against Cataract.

(883 and 884.) Take one part each of white antimony and cuttlefish bone, also one part each of white pepper and long pepper, (884) and add one part of salt, equal to an aksha. This, in the form of a fine powder, makes a capital remedy against cataract, highly esteemed by Nimi, and fit for people of respectability.'

स्रोतोऽञ्जनस्य भागो भागश्च भवेत् ससुद्रफेनस्य ।
श्वेतमरिचस्य भागो भागोऽप्यथ पिप्पलीनाम् च ।
लवणाच्चभागयुक्तम् निमिना परमार्चितम् हितसुदारम् ।
तिमिरापहम् सुसुचमम् चूर्णम् स्थादायं जन योग्यम् ॥

2. Mahātraiphala Ghṛta.

वैदेहान्नेचरोगे महात्रैफलं हृतम् ।

त्रिफलाया रसप्रस्थं प्रस्थं भृङ्गरसस्य च ।
पीडयित्वा वृषं बालं रसप्रस्थं च दापयेत् ॥
अजाचीरस्य च प्रस्थं, प्रस्थं तैः सर्पिषः पचेत् ।
त्रिफला चन्दनं द्राक्षा पिप्पली मधुकं वला ॥
काकोलीचौरकाकोलीमिदामरिचसैन्धवैः ।
शर्करा पुष्टुरीकं च हरिद्रोऽप्लनागरैः ॥
कल्कैः सिद्धं भिषग्दद्यान् वरोगविनाशनम् ।
काचं शुक्रं नीलिकां च वर्त्म रोगांश्च नाशयेत् ॥
नक्ताम्ब्रं मकुलान्ब्रं च कण्डुं पित्तमथापि च ।
अजकां तिमिरांश्चैव नेत्रसावांश्च दारुणान् ॥

त्रिफलासर्पिरेतद्धि पाननावनतर्पणैः ।

विदेहराजा निर्दिष्टं दृष्टिर्नैर्मल्यकारकम् ॥ १२६ ॥

3. Triphalādyā Ghr̥ta.

विदेहाक्षर्वतेत्ररोगे त्रिफलाद्यं घृतम् ।

त्रिफलाया रसप्रस्थं प्रस्थं भृङ्गरसस्य च ।

पौडयित्वा त्र्यं वालं रसप्रस्थं प्रदापयेत् ॥

अजाक्षीरस्य च प्रस्थं कार्ष्णिकैः श्लक्ष्णपेषितैः ।

पिप्पली शर्करा द्राक्षा त्रिफला नीलमुत्पलम् ॥

मधुकं क्षीरकाकोली मधुपर्णी निर्दिग्धिका ।

मञ्जिष्ठापञ्चकोशोरसारिवादारुचन्दनैः ॥

घृतं प्रस्थं पचेत् प्राज्ञः कल्कैरेभिः समन्वितम् ।

ऊर्ध्वं पानमधः पानं मध्ये पानं विशिष्यते ॥

अति प्रदुष्टे रक्ते च रक्ते वातिस्त्रूते तथा ।

नक्तान्ये तिमिरे काक्षे सर्वनेत्ररुजासु च ॥

वक्त्रविद्योतितं भ्रान्तं सूर्यतेजोद्विषं तथा ।

गृध्रदृष्टिकरं धन्यं बलवर्णाग्निवर्धनम् ॥

त्रिफलाया घृतं सिद्धं सर्वनेत्ररुजान्तकम् ॥

4. Prasāraṇī Taila.

वातरोगे तृतीयं प्रसारणीतेलम् ।

समूलपत्राकुत्पाद्य जातसारां प्रसारणीम् ।

कुट्टयित्वा पलशतं कटाहि समधिशयेत् ॥

दशमूलौ बला रास्ना तथा सहचरावृते ।

शतावरी श्वदंष्ट्रा च एरण्डः कपिकक्षुका ॥

पृथग्दशपलान् भागांस्तथैव समधिशयेत् ।

वारिद्र्येण समायुक्तं चतुर्भागावशेषितम् ॥

कषायममभागं तु तेलमत्र प्रदापयेत् ।

प्रशस्ते च दिने कार्यं नक्षत्रे चापि शोभने ॥

देवदारु वचा सुस्तं शताह्वा मधुयष्टिका ।
 पिप्पली मधुकं राक्ता ह्यष्टवर्गेण संयुता ॥
 चित्रकं पद्मकीशैरे कुष्ठं व्याघ्रनखं शठी ।
 शुण्ठीसेन्धवमज्जिष्ठाः कल्कपेष्याणि कारयेत् ॥
 दधिमस्त्वस्त्रशुक्तानां तथा मांसंरसस्य च ।
 आढकाढकमादाय शनैश्च दग्निना पचेत् ॥
 एतदभ्यञ्जनं पानं नस्यकर्मानुवासनम् ।
 पृष्ठपार्श्वग्रहे शूलि सक्थिवङ्गणयोस्तथा ॥
 एकाङ्गके पक्षवधे हनुमन्वाशिरोग्रहे ।
 बाधियै कर्णशूलि च कर्णनादे च दापयेत् ॥
 अभ्यङ्गात्त्वगतं हन्ति पानान्मांसगतं तथा ।
 पक्वाशयगते वस्तिर्निरुहः सार्वकामिकः ॥
 अशीतिर्वातजान् रोगांश्चत्वारिंशच्च पैत्तिकान् ।
 बिंशतिः श्लेष्मजांश्चैव सर्वानेवापकर्षति ॥
 गृध्रसीं वातभग्नं च ऋतुदोषं तथैव च ।
 ये नरा नष्टशुक्राश्च ऋतुहीनाश्च याः स्त्रियः ॥
 वन्ध्या च लभते गर्भस्तुक्ताता न संशयः ।
 (यस्मात्प्रसारयत्येषा मेघाग्निजनता शुभा ॥
 आयुर्वृद्धिकरा चैव तथा जनकपूजिता । ?)

5. Triphalā Yogā.

तिमिरे त्रिफलायोगाः ।

तिमिरं रागतां याति रागाः काचत्वमेव च ।
 काचात्संजायते नीली तदाऽम्बो जायते नरः ॥
 लिङ्गात्सदा च त्रिफलां सुचूर्णितान्
 घृतप्रगाढां तिमिरे च पिबेत् ॥
 समीरजे तैलयुतां कफात्मके
 मधुप्रगाढां विदधीत युक्तिः ॥

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CSL

कल्कः काथोऽथवा चूर्णं त्रिफलाया निषेवितम् ।
 मधुना हविषा वाऽपि समस्तातिमिरान्नकृतम् ॥
 त्रैफलेनाथ हविषा लिहानस्त्रिफलां निशि ।
 यष्टीमधुकसंयुक्तां मधुना च परिप्लुताम् ॥
 मासमेकं हिताहारः पिवन्नामलकोदकम् ।
 सौपर्णं लभते चक्षुरित्याह भगवान्निमिः ॥
 त्रिफलाक्वाथकल्केन सपयस्कं घृतं शृतम् ।
 तिमिराण्यचिराद्द्वन्द्वान्नृतं पौतं निशामुखे ॥
 शतावरौपायस एव केवलस्तथा कृती वाऽऽमलकेषु पायसः ।
 प्रभूतसर्पिस्त्रिफलोदकोत्तरी यवौदनं वा तिमिरं व्यपोहति ॥
 त्रिफलाऽयोरजोयष्टीसर्पिःसौद्रसमन्विता ।
 दिनान्ते शैलिता वृष्या सर्वनेत्रगदाञ्जयेत् ॥
 घृतं पुराणं त्रिफलां शतावरौ पटीलमुद्गामलकं यवानपि
 निषेवमाणस्य नरस्य यन्नतो मयं सुचोरात्तिमिरान्न विद्यते ॥
 यस्त्रैफलं चर्णमपथ्यवर्जं
 सायं समन्नाति हविर्मधुभ्याम् ।
 स मुच्यते नेत्रगतैर्विकारै-
 र्भृत्यैर्यथा क्षीरधनी नरेन्द्रः ॥
 जाता रोगा विनश्यन्ति न भवन्ति कदाचन ।
 त्रिफलायाः कषायेण प्रातर्नयनधारणात् ॥
 जलगण्डूषैः प्रातर्बहुशोऽम्बोभिः प्रपूर्यं सुखम् ।
 निर्दंशसुचनुचि चंपयति तिमिराणि ना सद्यः ।
 मुक्ता पाणितलं घृष्य चक्षुषोर्यदि दीयते ।
 अचिरेणैव तद्वारि तिमिराणि व्यपोहति ॥

6. Cūrṇāñjana.

चूर्णाञ्जनम् ।

द्राक्षा मृणालीखरसे क्षीर मद्यव सासु च ।
 पृथग्निद्व्याश्रु क्षीतोर्जं समञ्जसो निषेचयेत् ॥

तच्चुर्णं संस्थितं शङ्खे हृक्प्रसादनमञ्जनम् ।
शस्तं सर्वाक्षिरोगेषु विदेहपति सिर्मितम् ॥

7. Kuṅkumādyā Taila .

कुङ्कुमाद्य तैलम् ।

कुङ्कुमं चन्दनं लाक्षा मञ्जिष्ठा मधुयष्टिका ॥
कालीय कमुशीरं च पद्मकं नीलमृत्पलम् ॥
न्ययोधपादाः प्लवस्य शुङ्गाः पद्मस्य केसरम् ॥
हिपचमूलसहितैः कषायैः पालिकैः पृथक् ॥
जलादकं विपक्तव्यं पादशेषमथोद्धरेत् ॥
मञ्जिष्ठा मधुकं लाक्षा पक्ष (वा) ह्यं मधुयष्टिका ॥
कर्षप्रमाणैरेतैस्तु तैलस्य कुङ्कुमं पचेत् ॥
अजाक्षीरं तद्विगुणं शनैश्च दधिना पचेत् ॥
सम्यक्पक्वं परं ह्येतन्मुखवर्णप्रसादनम् ॥
नीलिकापिटिकाव्यङ्गानभ्यङ्गादेव नाशयेत् ॥
सप्तरात्रेण वदनं भवेत्कमलसन्निभम् ॥
कुङ्कुमाद्यसिद्धं तैलं श्रेष्ठं वेदेहनिर्मितम् ॥

ŚĀLIHOTRA.

Āyurveda according to Caraka (I. xxx), is the science of life. It gives us an insight into the phenomena and different manifestations of life; its origin, development, and decay; its existence in man and other animals, and plants, in health and diseases with prophylaxis and treatment; its duration and the means of prolonging it; its relations with the body and mind and the inter-relation between them; its misery and how to avoid it, and its happiness and the means of its augmentation. This definition is sufficiently comprehensive and includes for its consideration the various divisions of medical science as a whole (Pūrṇāṅga) and its various branches, the octopartite (Aṣṭāṅga) and the three-shouldered (Triskandha). The Āyurveda in its narrow sense treats man as its object, and we have well-known treatises dealing with it, *viz.*, Caraka Saṁhitā, Suśruta Saṁhitā, and other works, too numerous to mention here. For a detailed list of such works I would refer my readers to my contributions to "History of Indian Medicine," which is in course of publication by the University of Calcutta. The treatment of plants or Sthāvara Jīva or 'Fixed Beings' is a subdivision of Indian medical science, and notices of it (Vṛkṣa Āyurveda) are to be found in works on Botany, which are only available to us in a fragmentary condition in the writings of Varāha Mihira (Chapter LIV), in the Agni and other purāṇas, in the Upavana Vinoda by Sāraṅga-dhara, and in the contributions of Caraka, Suśruta, Rāghava Bhatta, and others, in the Amarakoṣa, and in the Nighantus of medicine, *e.g.*, Śabda Pradīpa, a dictionary of medical Botany by Sureśvara, Court Physician to King

Bhīmapāla of Bengal, and '*Nigtantu-Śeṣa*,' a botanical glossary by Hemcandra.

In my work on the *Surgical Instruments of the Hindus*, Vol. I, pp. 130-1, I remarked : " In the Siddhisthāna, Chapter XI of the Caraka Saṁhitā, there is a passage showing that veterinary medicine was well-known to the ancient Hindus at a very early period. This portion was edited by Drḍhvala and it is impossible to decide whether the passage refers to Agniveśatantra or not. It runs as follows : Then the disciples asked : ' how are clysters to be made in cases of animals such as elephants, camels, cows, horses, lambs, and goats ' ? To this the sage Ātreya explained the clysters for animals, etc." In the *Hārīta saṁhitā* (III. ii. P. 113), Ātreya is said to have delivered his lectures on the science of treatment for men, horses, elephants, deer, buffaloes, camels, snakes, mice, trees and plants.

तस्माद्व्यामि चादौ ज्वरतुल्यगदं वाजीनां कुङ्गराणां
मत्तानां वा पशूनां मृगमहिषखरोद्गादिकानां तरुणां ।
वल्लीनामोषधीनां क्षितिधरफणिनां पत्रिणां मूषिकाणां
एष प्राणापहारी ज्वर इति गदितो दुर्निवारो हि लोके ॥

Hārīta Saṁhitā, III. ii.

Animal anatomy was thoroughly understood in the Vedic India as each part of the body of animals had its own distinctive name. Thus we find that in Ancient India, veterinary science was a subject in the curriculum of studies to be learned by the young aspirant to medical fame. Treatises on the treatment of horses, elephants and cows exist even to the present time. Of all the sages whose names are mentioned in connection with the teaching of the veterinary science, Śālihotra stands pre-eminent. He is said to have learned the science from

Brahmā, the fountain-head of all medical lore, and to have expounded and taught the science to his disciples. He lectured on the subject of 'Horse and its treatment,' the '*Hayāurveda*,' '*Āsvāyurveda*,' or '*Turaṅgama Śāstra*.' Some chapters of his book are quoted in the *Agni Purāṇa* (ch. 281). *Hayāurveda* is also described in *Matsya* (ch. 189 and 191) and *Gadurā* (chs. 197 and 207) *Purāṇas*. Garga was another ancient writer on horse. His work is not available to us now, but he is quoted by Gaṇa in his work on *Āsvāyurveda*. Śukrācārya in his *Nītisāra* treated the subject in detail, and he is largely quoted in the commentary on the *Āśva-Vaidyaka*. King Nala had a surname 'Āśvavit,' i. e., versed in the science of horse. Nakula and Sahadeva, the twin-sons of Mādri, were taught by Droṇa in the art of training, managing and curing horses and cattle respectively. In the *Mahābhārata*, *Virāt Parva*, Chapter III, when the Pāṇdavas entered into the services of King Virāta, Nakula declared himself well-versed in the science of management and treatment of horses, and Sahadeva referred to his scientific knowledge about the cows. To Nakula is ascribed the work called '*Āśvacikitsā*' or 'Treatment of Diseases of the Horse' which is still extant. This book is also called *Śālīhotra*. It has been edited by Pandit Umeschandra Gupta Kaviratna and printed in the *Bibliotheca Indica*, as a supplement to the *Āśva Vaidyaka* by Jayadatta Suri in 1887. Reference is also made in the *Āśvalakṣaṇa śāstra* to a big treatise on the subject by Simhadatta (अश्वशास्त्रसमुद्रं तं सिंहदत्तेन अक्षितम्) G.O.M.L., Vol. xviii, Ms. No. 13318. Vātsya was another sage, versed in the veterinary science. Jayadeva also wrote on the treatment of horses and he is quoted by Jayadatta. Mallinātha Sūri has quoted verses from *Haya Lilāvati*. Bhoja was a writer on the same subject (*Vāji Cikitsā*), but no such work of his is



known to scholars. In *Juktikalpataru*, draught and other animals are described by King Bhoja. This book has been printed in the *Calcutta Oriental Series*. There is another work *Āsvavaidya śāstra* by Dīpaṅkara. In *Kavi Kalpalatā* we find some descriptions of horses, and in *Basantarāja* (13th Varga), prognostications are indicated from the characteristics of horses (*Haya Śākūna*). Sāraṅgadhara is the author of *Turaṅga Parīkṣā* and *Vājī-Cikitsā*. Even as late as 1812, King Indusena wrote his *Sārasaṅgraha*, a short treatise on veterinary medicine, based on Śālihotra's work. *Manapriyamataṁ* is a book on the characteristics of good and bad horses with hints for ascertaining their age, etc.,

Pālakāpya expounded the science of treatment of elephants. He lectured on this science—*Gajāyurveda* or *Hasti-Āyurveda*—to King Romapāda, the contemporary of King Daśaratha of Ayodhyā. This work has been edited and published in the *Ānandāśrama Sanskrit Series*, Poona. Another book on the 'Treatment of Elephants' is quoted by Alberuni (see Sachau's *Preface to Indica*, p. xi). '*Gaja-Nirūpana*,' '*Mātaraṅga Lilā*' (published in the *Trivaudrum Sanskrit Series*) and '*Gaja Cikitsā*' are other works on the subject. The topic also finds a place in the various Purāṇas, e.g., *Agni Purāṇa* (chs. 289-91), and in Kauṭilya's '*Artha Śāstra* and Kāmandaki's *Nitisāra*. *Gajapaddhati* and *Āsvapaddhati* are chapters in the *Subhāṣitasudhānidhi*, an anthology compiled by Sāyaṇa.

The fifth chapter of the *Śyainika Śāstra*, a book on hawking by the royal poet Rudradeva of Kumaon (*Bib. Ind.*) is devoted to the considerations of the kind and quality of the hawk's food, their tending in different seasons, and the treatment of their diseases. In the *Tanjore Cat.*, Lix, (12, 305) D, ff. 8, is noted '*Āśvalaksana*' said to be

from the *Akāsabhairava Tantra* and '*Gajāśantś* (12, 297) D. ff. 4 from *Akāsabhairavāgama*.

In the literature of the Jains we find descriptions of vegetable kingdom and a comparison of the life-history of plants with that of man. It is said that the cultured women of the time were versed in the different kinds of sciences (72 in number), in the list of which, mention is made of the science of horsemanship, management of elephants, medicine, chemistry, and *tarucikitsā* or 'Treatment of Trees.' The women were also proficient in the 64 *kalās* or arts which are enumerated, and in the list we find *Āraṇaropana* (Gardening), *Gajaparīkṣā* (Examination of elephants), *Aśvaparīkṣā* (Examination of horses) and *Vaidyakriyā* (Practice of Medicine).

In Magadha, horses and elephants were used for war. Rhys Davids remarks: "The testimony of Indian records ascribe the pre-eminence in the training of horses to the extreme north and west which then belonged to Magadha, and the pre-eminence in the training of elephants to the east, which is precisely Magadha. This use of elephants in war may have been an important factor in the gradual rise of Magadha to the supreme power."

That the Indians were proficient in horsemanship, we have the testimony of foreign writers on the subject, *e.g.*, Megasthenes and Arrian. "The greatest proficient use their skill by driving a chariot round and round in a ring; and in truth it would be no trifling feat to control with ease a team of four high mettled steed when whirling round in a circle."

The *Atharva Veda* is the repository of the medical science in its infancy, and we may trace the origin of veterinary medicine in its pages. In II. 32, we find a charm against worms in cattle (cows): it really describes some



parasitic diseases of cows and their treatment. I have described the scientific explanation of the hymn in my contribution, '*The Human Parasites in the Atharva Veda*' which is in course of publication. The treatment of cows had always been a fascinating and useful subject for study in India, and *Go-Vaidyas* or cattle-doctors still practise their profession. But to such a disgrace has the practice fallen in recent times, that the word *Go-Vaidya* is rather a term of reproach to physicians who are not sufficiently proficient in their art. Voelcker truly observes: "Comparatively little is known in India on the subject of cattle disease, and yet it is one of great agricultural importance, for, when an epidemic breaks out, the cattle perish in thousands, and do not seem to have a power of resisting it equal to that possessed by English cattle. The Natives believe the cattle epidemics are visitations of the goddess Mata, and they can only get rid of the epidemic by propitiating the goddess. The variety of names by which diseases are known to the Natives in different parts makes it hard to ascertain how far they really recognise the particular ones and the respective symptoms. To a certain extent it appears that the people are aware of the advantages of isolation, and make some use of it. The herding together of a lot of miserable half-starved cattle on the 'village waste' is, as I have previously remarked, one of the most potent means of spreading disease." *Report on the Improvement of Indian Agriculture, Second Edition, Calcutta, 1897, p. 212*) But such was not the condition of its practice in ancient times. In the Law Books we have unmistakeable testimony of the practice of the science according to scientific method. In the *Manu Samhitā* public lands for pasture are described (VIII, pp. 237-8). Todd (*Rajasthana*, Vol. II. *Marwar*, ch. xvi, p. 145)

describes the Gaswali to be a graduated tax on cattle, or as the term imports, the right of pasture. A sheep or goat is estimated at one anna, a buffalo eight annas, and each camel three rupees.

In the *Parāśara Saṁhitā* it is ordained : " If a cow is kept confined for treatment of her diseases, or for the rectification of any abnormal presentation during delivery, and, notwithstanding all possible precautions taken for its prevention, the cow dies, then no expiation would be necessary. But if a number of diseased cows are kept under control, and if one of them dies, after being treated by a cattle-doctor who is not proficient in his art, expiatory ceremony must be performed." Apastamva and Sambarta also give us similar directions. Viṣṇu lays down that " those who have hurt a man or a domestic animal shall pay the expense of his cure " (vs. 75 and 76). " A physician who adopts a wrong method of cure in the case of a patient of high rank, shall pay the highest, in the case of another patient, the second, and in the case of an animal the lowest amercement " (Vs. 175-177). Parāśara again remarks : " If a cow is killed by any man, the blood of the dead cow must be examined, for it becomes necessary to know whether the cow was diseased or weak before her death. For the ceremony of expiation would vary according to the state of health and disease of the cow." Such an examination of the dead cow to determine her health and disease during life foreshadows our post-mortem reports in a court of law. But it seems strange that though such an examination is recommended by the law-givers in cases of accidental death of cows, no such procedure is mentioned in the law books as far as I am aware of in cases of accidental death of human beings. It may be due to the fact that cows were held in high veneration by the ancient Hindus as the modern Hindus do at the present



time. But human life was always held sacred by the Hindus, and possibly similar post-mortem examinations were the practice in cases of accidental and homicidal death of man, but notices of such practice are not forthcoming.

But though we do not find any reference to post-mortem examinations in the law-books and medical literature of the Hindus, we find it mentioned in the *Arthaśāstra* of Kauṭilya as *Āsumṛtakaparīkṣā* "Examination of bodies of men who have recently died." Report of such an examination was necessary in higher courts of law "Kāṇṭhakaśodhana Courts" during the reign of Candragupta. Bodies of men who committed suicide by hanging, drowning, poisoning, etc., were kept in an "Examination Room" which was set apart for the purpose. Such examination rooms, corresponding to our morgues, were established in the different provinces of the empire. Here all accidental cases, homicidal or suicidal, were kept for examination and reported as to the cause of death to higher authorities who dealt with the cases accordingly. To prevent decomposition, dead bodies were kept immersed in oil or oleagenous preparations (*Āsumṛtakaparīkṣā* in the *Arthaśāstra*, pp. 215-217). At least we know of two instances of the use of oil as a preservative to dead bodies: when Daśaratha died, as Rāma was away in the forest and Bharata was away in the house of his maternal uncle, the dead body of his father was kept by the ministers immersed in oil in an iron pan. Similarly the dead body of Nimi was preserved in oil.

“तैलद्रोण्यां तदामास्याः संविश्य जगतीपतिम् ।

राज्ञः सर्व्वाण्यथादिष्टाश्चक्रुः कर्माण्यनन्तरम् ॥”

Rāmāyaṇa, Ayodhyākāṇḍa, Ch. 66.

आशुमृतक परीक्षा ।

“तैलाभ्यक्तमाशुमृतकं परीक्षेत—

निष्कार्णं तूपुरीषं वातपूर्णकोष्ठलक्षं शूनपादपाणिमुन्मोलिताच्च

सव्यञ्जनकण्ठं पौडननिरुद्धोच्छ्वासहतं विद्यात् ॥

तमेव सङ्कुचितबाहुसक्थिमुदन्धनहतं विद्यात् ॥

शूनपाणि पादोदरमपगताचसुङ्कुत्तनाभिमवरीपितं विद्यात् ॥

निस्रव्यगुदाच्च सन्दृष्टजिह्वाभ्रमातोदरमुदकहतं विद्यात् ॥

शोणितानुसिक्तं भग्नभिन्नगात्रं काष्ठे रश्मिभिर्वा हतं विद्यात् ॥

सम्भग्नस्फुटितंगात्रं विच्छिन्नं विद्यात् ॥

श्यावपाणिपाददन्तनखं शिथिलमांसरोमचर्मोष्णं फेनोपदिग्धमुखं

विषहतं विद्यात् ॥

तमेव सशोषितदंशं सर्पकौटहतं विद्यात् ॥

विच्छिन्नवस्त्रगात्रमतिवाताविरिक्तं मदमयोगहतं विद्यात् ॥

अतोऽन्वतमेन कारणेन हतं हत्वा वा दन्तभयादुदन्ध निज्जक्तकण्ठं विद्यात् ॥

विषहतस्य भोजनशेषं पयोभिः परीक्षेत ।

हृदयादुद्धृत्याग्नी प्रक्षिप्तं चिट्चिटायदिन्द्रधनुर्वर्णं वा विषयुक्तं विद्यात् ॥

दग्धस्य हृदयमदग्धं दृष्ट्वा वा तस्य परिचारकजनं वा दन्तपारुष्यादतिभागैः ।

दुःखोपहतमन्यप्रसक्तं वा स्त्रीजनं दायनिवृत्तिस्त्रीजनाभिमन्तारं वा वन्धुम् ।

तदेव हतोदन्धस्य परीक्षेत ॥

स्वयमुदन्धस्य वा विप्रकारयुक्तं भागैः ॥

सर्वेषां वा स्त्रीदायाद्यदोषः, कर्मस्पर्धा प्रतिपक्षद्वेषः

पण्यसंस्थासमवायो वा विवाद पदानामन्यतमहा रोगस्थानं ;

रोगनिमित्ता चातः ॥

EXAMINATION OF SUDDEN DEATH.

“In cases of sudden death, the corpse shall be smeared over with oil and examined.

“Any person whose corpse is tainted with mucus and urine, with organs inflated with wind, with hands and legs



swollen, with eyes open, and with neck marked with ligatures may be regarded as having been killed by suffocation and suppression of breathing.

“Any person with contracted arms and thighs may be regarded as having been killed by hanging.

“Any dead person with swollen hands, legs, and belly, with sunken eyes and inflated navel may be regarded as having been killed by hanging.

“Any dead person with stiffened rectum and eyes, with tongue bitten between the teeth, and with belly swollen, may be considered as having been killed by drowning.

“Any dead person, wetted with blood and with limbs wounded and broken may be regarded as having been killed with sticks or ropes.

“Any dead person with fractures and broken limbs, may be regarded as having been thrown down.

“Any dead person with dark-coloured hands, legs, teeth and nails, with loose skin, hairs fallen, flesh reduced, and with face bedaubed with foam and saliva, may be regarded as having been poisoned.

“Any dead person of similar description with marks of a bleeding bite, may be considered as having been bitten by serpents and other poisonous creatures.

“Any dead person, with body spread and dress thrown out after excessive vomiting and purging, may be considered as having been killed by the administration of the juice of the *madana* plant.

“Death due to any of the above causes is, sometimes under the fear of punishment, made to appear as having been brought about by voluntary hanging, by causing marks of ligature round the neck.

“In death due to poison, undigested portion of meal may be examined in milk. Or the same extracted from the belly and thrown on fire may, if it makes ‘chitchita’



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sound and assumes the rainbow colour, be declared as poisoned.

“Or when the belly (Hṛdayam) remains unburnt, although the rest of the body is reduced to ashes, the dead man's servants may be examined as to any violent and cruel treatment they may have received at the hands of the dead. Similarly such of the dead man's relatives as a person of miserable life, a woman with affections placed elsewhere or a relative defending some woman that has been deprived of her inheritance by the dead man may also be examined.

“The same kind of examination shall be conducted concerning the hanging of the body of an already dead man,

“Causes such as past evils or harm done to others by a dead man, shall be inquired into regarding any death due to voluntary hanging.

“All kinds of sudden death, centre round one or the other of the following causes :—

“Offence to women or kinsmen, claiming inheritance, professional competition, hatred against rivals, commerce, guilds and any one of the legal disputes, is the cause of anger; anger is the cause of death.”

Kautilya's Arthaśāstra—Translation by R. Shamasastry, B.A., M.R.A.S., Librarian, Government Oriental Library, Mysore.

Sālihotra's works :

Now let us consider about Sālihotra, the veterinary surgeon who is described as the father of the veterinary science in India. The complete work of Sālihotra is not available to us.

1. Sālihotra : Mss. : I. O. : 276.

Dietz : A, M. : 2041, p. 155.

Begins :

श्रीवत्सवत्सः कांतां प्रणस्य तुरगारणिं (१) ।
श्रियं देवीं प्रवक्ष्यामि तुरंगाणां चिकित्सितं ॥१॥
कृताग्रिहोदमासीनं शालिहोत्रं महामुनिं ।
मुश्रुतः शुभसंपन्नः प्रपच्छ पितरं स्तुतं ॥२॥
भगवन् सर्वधर्मज्ञ हयायुर्वेदकोविद ।
कथमेतत्समुत्पन्नं तुरंगाणां चिकित्सितं ॥३॥
तमुवाच महातेजाः शालिहोत्राऽर्थतत्त्ववित् ।
आसन् विहगमाः पूर्वं तुरगाः कामचारिणः ॥४॥
कामाहारविहाराणां तेषां सच्छन्दचारिणां ।
शरीरमात्यास्तुर्बषामासीद्रोगसमुद्भवः ॥५॥
यतः प्रभृति ते नीता वाहनत्वं मया सुत ।
ततः प्रभृति वैरुद्धात्पीड्यते व्याधिभिर्मृशं ॥६॥
ततस्तेषां दयापन्नः कृत्वाहं सुसहचरः ।
आराध्य देवं ब्रह्माणं प्राप्तवान्स्त्वचिकित्सितं ॥७॥
यतः प्रभृति वाहानां प्रचच्छेदी मया कृतः ।
पचिसंचिप्तवेगाश्च महौ पङ्गां चरन्ति ते ॥८॥
ततः प्रभृति ते कृत्वा वाहने बंधनेषु च ।
क्षुत्पिपासासहास्त्रेऽश्वाः शीतवातनिपीडिताः ॥९॥
परवशागतास्तेऽश्वा पीड्यते व्याधिभिस्तु ते ।
ततस्तेषां दयापन्ना ब्रह्मपाश्च गता वयं ॥१०॥

ब्रह्मोवाच—

शालिहोत्र किमायातौ ह्यधोवसुतः शुचिः ।
सर्वधर्मविदां श्रेष्ठो ह्यरक्षासु तत्परः ॥११॥
ब्रह्माप्रोक्तमिदं वाक्यं मयोक्तं ब्रह्मणा सद्यः ।
वेदं किमात्मकः प्रोक्तः केनासी परिकल्पितः ॥१२॥
लदुद्भवः कथं स्वामिन् मां प्रति ब्रुहि सृष्टिद ।
एवं प्रोक्त मया पुत्र ब्रह्माप्रोक्तं शृणुष्व तव ॥१३॥

ब्रह्मोवाच—

वेद स्वयंभूरित्युक्तो न केनापि प्रकल्पितः ।
मया हि पठितो यस्मात्स्वयंभूस्तदहं मुने ॥१४॥
धाता स्रष्टा जगत्कर्त्ता वैदिकः स चराचरे ।
मया हि पठितो यस्मात् कर्त्ता तेनाप्यहं मुने ॥१५॥
नेकाननेन शक्तोऽहं वेदसंचारधारणे ।
तस्माद्विभाज्य सहसा निक्षिप्तश्चातुरानने ॥१६॥
पूर्वं ऋग्वेदसंभुतिर्यजुर्वेदस्य दक्षिणे ।
पश्चिमे सामवेदस्य अथर्वसौत्तर(!) तथा ॥१७॥
इतिहास ऋचो वेदात् धनुर्वेदो यजोर्वेदः (!) ।
गंधर्ववेदः सामस्य (!) आयुर्वेदस्त्वथर्वणः ॥१८॥
अथर्ववेदस्योपांगमायुर्वेदं प्रचक्षते ।
स्रीकाः शतसहस्राणि पंचविंशतिकानि च ॥१९॥
सपादलक्षं तेनैतद् ब्रह्मणा परिभाषितं ।
अष्टादशसहस्राणि आरदाचमुदाहृतं (1) ॥२०॥
उत्तरायां तु संभूतं तेन वै कूलमुत्तरं ।
मागधे मागधे (!) देशे सहस्राणि चतुर्दश ॥२१॥
पूर्वाशायां तु संभूतं पूर्वकूलं तु तेन वि (! वै) ।
गांधारं दक्षिणे देशे ब्रह्मणा परिकल्पितं ॥२२॥
हादशैव सहस्राणि कुलं तेन तु दक्षिणं ।
श्रीपाटं पत्तने (!) देशे शालिहोत्रस्य भाषितं ॥२३॥
दशचैव सहस्राणि कुलं चैव तु पश्चिमं ।
आराध्य देवं ब्रह्माणं उपांगं प्रातमष्टधा ॥२४॥
अंगान्यष्टौ ततः पुनः सांगोपांगं चिकित्सितम् ।
शल्यं कायचिकित्सा च तथा शालक्यमेव च ॥२५॥
किशोरवालचिकित्सा विषतन्त्रं तथैव च ।
रसायनं भूतविद्या वाजीकरणमष्टमं ॥२६॥
हयारुक्मं द इत्येष अष्टांगः परिकीर्तितः ।
अङ्गान्यष्टौ विज्ञानीयाः शृणु शुश्रूत विस्तरं ॥२७॥

शूलं तृणं च काष्ठं च पांशु पाषाणलोष्ट्रकं ।
रोमवालनखाः केशाः शास्त्राणि विविधानि च ॥२८॥
अंवाणि चास्थिनिचयं गर्भमुक्तं च शल्यकं ।
यंत्रचाराग्निशस्त्राणां व्रणान् यदुपशमयते ॥२९॥
औषधादक्षियोगेषु शल्यतन्त्रं तदुच्यते ।
कायजांश्च विकारांश्च सर्वांगांश्च श्रुतांस्तथा ॥३०॥
ज्वरातिसाररोगाश्च उन्माद शोष एव च ।
कुष्ठान्यर्शो रक्तं पित्तं सूचरीगांश्च दारुणान् ।
एवं कायचिकित्सा च हृद्यतन्त्रं प्रतिष्ठित ॥३१॥
शालाक्यं नाम यक्षांगः ऊर्ध्वजनुगता (ऊर्ध्वजानु) रुजः ।
श्रवणे नयने घ्राणे वदने मस्तके तथा ।
येन ते प्रश्मं याति शालाक्यं तदुदाहृतं ॥३२॥
किशोरकचिकित्सा च किशोरो येन वर्धते ।
आरोग्यं जायते येन स्त्र्यं येन विशुध्यति ॥३३॥
गुर्विण्णो येन पुष्पंति हृषा येन तथैव न ।
योगाद्यौ

(There is evidently a lacuna here, the definition of the other 4 headings being omitted).

अष्टाङ्गस्यास्य कात्स्न्येण शृणु स्थानानि पुत्रक ॥२४॥
उन्नयं प्रथमं स्थानं द्वितीयं स्थातथोत्तरं ।
शारीरकं तृतीयं तु चतुर्थं तु चिकित्सितम् ॥२५॥
पञ्चमं शिशुभेषज्यं षष्ठं स्वादुत्तरोत्तरं ।
नास्मा च तत् क्रियापद्मं सिद्धिस्थानं तु सप्तमं ॥
रहस्यसटमं स्थानमित्याहर्वेदसंग्रहः ॥२६॥

ANALYSIS.

This MS. contains only the first sthāna, of which the chapters are :—

अध्यायानां क्रमं सम्यक् स्थाने स्थाने निबोध मे ।
आयुर्वेदसमुत्पत्तिं विद्याध्यायनमेव च ॥१७॥

1. उन्नये संभवः पूर्व ततः स्वाङ्गर्भसंभवः ।
प्रकृतिवर्णविज्ञानं चातुर्वर्ण्यं तथैव च ॥३८॥
सर्व्वाङ्गसंपरीक्षा च प्रदेशो व्यञ्जनानि च ।
आवर्ता वयसो ज्ञानं शरीरोत्कर्षणं गतिः ॥३९॥
गन्धाः पुष्पाणि पुद्गाणि सज्जानुकाणि सारदा ।
मानसूत्रं कुलाध्यायो विकृताविकृतं तथा ॥४०॥
दशाङ्गाभिजनं मिश्रं वर्णलक्षणमेव च ।
मात्रज्ञानं विधायोगः शोभा शूल धावितं ॥
क्रयो राजोपवाहस्य सौगंधी वेधनं तथा ॥४१॥
2. उत्तरे तु सङ्हाप्रश्नः अण्डजसंभवस्तथा ।
त्रिविधं रागविज्ञानं दुर्भेदो ज्ञानमेव च ।
वर्तातिसारो वर्ताश्च प्रसूतो लिङ्गितानि च ।
चतुर्दोषास्त्वभिष्यन्दनमुष्यन्दषड्चुक्रं ।
पादरोमाभितापश्च हिक्काश्वासस्तथा ज्वरः ॥
हारिद्रकं तथा ज्ञानं कृमिशूलं तथैव च ।
सिंघानकश्च कारुश्च तथातीसारं एव च ॥
क्षीरसंहृणं चैव तथा कटुकपिच्छिका ।
वालादकीयूदभंशं तथा शोणितं पैत्तिकं ॥
अधिदन्तचिकित्सा च पादोलूकचिकित्सितं ।
विज्ञानं सर्पजातीनां दष्टव्यं जनभेषजम् ॥
तथा विगर्हणीयं च वेगविज्ञानमेव च ।
व्यंजनं विषपोतस्य दिग्धं विद्वद्भ्यो भयोः ॥
गृहणीबंधविधश्च (!) विषोपशममेव च ।
एतावदुत्तरं प्रोक्तं द्वितीयं स्थानकं तथा ॥
3. शारीरकं तृतीयं तु वक्ष्यतेऽतः परं तव ।
गर्भोत्पत्तिश्च सृष्टी शरीरनिचयस्तथा ॥

कायोत्पत्तिः शिरोव्यवस्था देशप्रमाणिका ।
हौनानि रिक्तमध्यात्मं कार्याकायं निपानिकं ॥
अधिकार चिकित्सा च जङ्गधवधिराणि च ।
रसस्वधश्च चत्वारी यवसानां रसास्तथा ॥
श्वयथुर्हि व्रणैयश्च सूक्ष्मावरणानि (?) च
लघुणं बृहणं चैव सूक्ष्मचिकित्सितम् ॥
प्रनष्टश्लोद्धरणं श्लोद्धरणमेव च ।
नाडिभग्नचिकित्सा च तथार्धदृष्टाकस्मितम् ॥
वातादितात् योनिदोषा वृषशुक्रा च चिकित्सितम् ।
लक्षणं प्रसूकानां च शरीरं तु प्रकीर्तितम् ॥

4. व्यानकः प्रथमो व्याधिसंस्थाशान्थोनिराणकः (!) ।
अबालुकिरवातंको (! अलातुक) जिह्वास्तम्भो वृषिस्तथा ।
शालुकी शिरसन्तापो ॥ slokas ending.
आधानशाय्यतीसारः स्थानमेतच्चिकित्सितम् ॥
5. किशोरकचिकित्साया मिश्रकं प्रथमं भवेत् ।
गृहभूपस्ततः प्रीती जराध्यायस्ततः परः ॥
पामाध्यायः क्रमि कीले 4 slokas ending.
तथा भग्नचिकित्सा च किशोरकचिकित्सितम् ॥
6. हृयमारो वास्तुविद्यारिवे (!) तस्य च पूजनं ।
गृहाणां शान्तिकं चैव श्रियः संपूजनं तथा ॥
तथा च स्वातिसंपातो रम्या नौराजनक्रिया ।
लोहाभिहरणं, चैतमश्राणां च विवेष्टितं ।
एतत्ते षष्ठमुद्दिष्टं स्थानं वै उत्तरोत्तरं ॥
7. सेहचौरसुराधान्यलवणादिसमुत्थिताः ।
विज्ञेया व्यापदस्यैता नाडीव्यापत्तये व च ।
सिद्धस्थानमिदं प्रोक्तं रहस्यं शृणु चाप्यथ ॥

8. रेखानिर्वाणकाश्चैव आयुजानं ततः परं ।
रिष्टिकाध्यायसञ्जीवकं कल्पारिष्टकमेव च ॥
उपसर्गारिष्टकं च नक्षत्राहतरिष्टकम् ।
हरीतकीनां कल्पस्तु रसीनस्य च गुग्गुलीः ॥
सार्धपाष्णं तथा कल्पो लाक्षायाः कल्प एव च ।
विफलायास्तथा कल्पः खर्जिकाकल्प एव च ॥
रसायनानि दिव्यानि वाजीकरणमेव च ।
शिक्षा चैव तथाश्नानां बालानां दमनक्रिया ॥
भारादानं तथा प्रोक्तं विविधा रणकल्पना ।
रथबंधश्च विज्ञेयस्तथा वाससर क्रिया ॥
मन्त्रयोगः क्रियायोगो रहस्योपनिषत्तथा ।
इत्येतदष्टमं स्थानं रहस्यं परिकीर्तितम् ॥
अष्टाङ्गमेतद्विदुः (? विदधौ) स्थानैः सर्वैस्तमाटभिः ।
हयारुषैर्दमखिलं ब्रह्मा शुभं चतुर्मुखः ॥
इति शीघ्री शालिहोत्रे आयुर्वेदोत्पत्ति प्रथमः ॥
अथोवाच पुनः पुनं शालिहोत्रस्तु सुश्रुतं ।
शिष्योपनयनं नाम सुश्रुताय शृणुष्व मे ॥

The MS. is called *Śālihotra*, a work on veterinary medicine. *Śālihotra* is described to be the son of Hayaghoṣa, and the father of Suśruta, in answer to whose questions he expounded the *Haya-Āyurveda* revealed to him by Brahmā himself. It is a work on the treatment of horses. It is a practical farriery, a complete guide to all that relates to the horse; its history, varieties, and uses; breaking, training, feeding, stabling, grooming; how to buy, keep and treat a horse in health and disease, etc., forming a complete system of veterinary art as practised in ancient India, and there it was accepted as the standard work on the subject. *Śālihotra* gives his

name to the art, and to this day horse and cattle doctors are known in the North-West Provinces under the name of Saluter.

The work is divided into eight divisions, as we find the Āyurvedic system of medicine to be composed of eight āṅgas or parts (Aṣṭāṅga or octopartite), namely, Śalya or Major Surgery, Śālākya or Surgery of parts above clavicles. Kāya-cikitsā or Inner Medicine, Bhūtavidyā or Demonology, Kaumārabhr̥tya or the Science of Pædiatrics (described as Kiśora-vāla-cikitsā), Viṣatantra or Toxicology, Rasāyana or Treatment to prolong life, and Vajīkaraṇa or Treatment to stimulate sexual power. There are eight sthānas or main sections which treat of these eight āṅgas. Each section is virtually a book in itself; it is sub-divided into many chapters dealing exhaustively with every phase of its subject.

In the Introductory chapter, Suśruta is represented to have requested his father Śālihotra to teach him the origin and treatment of horses. Śālihotra addressed Suśruta as his son and said that "horses were birds originally. (आसन् विहगसाः पूर्वं तुरगाः कामचारिणः ॥). But as they came to be submitted by men as beasts of burden, diseases began to attack them in their captivity. Then out of kindness to the equine race, I performed austerities and learned the science of their treatment from Brahmā himself. I severed their wings, and now they roam over the earth on their legs, retaining their former speed. The Vedas were uttered by the Sayambhu and I learned it from the Self-existent. He described its four-fold divisions by his four mouths to the four directions of this world. Āyurveda was developed from the Atharva Veda :

इतिहासः ऋचो वेदाश्च चतुर्भेदो यजुर्वेदः (?) ।

न त्वर्चवेदः सामस्य (?) आयुर्वेद इत्यथर्वणः ॥

Brahmā originally described the science in one *lac* and twenty-five slokas but I abridged it and described in 18,000 slokas."

The eight sthānas mentioned above are:—1. Unnaya, 2. Uttara, 3. Śārīrika, 4. Cikitsita, 5. Śīśu-Bhaiṣajya, 6. Uttara-uttara, 7. Siddhisthāna, and 8. Rahasya. Only the first of these eight sthānas, and even this not quite complete, is contained in the I.O. Ms. 2762. It appeared necessary to transcribe the whole of Sanskrit passages from the *I. O. Cat.*, that the reader may form a just estimate of Śālihotra's work. I have also attempted an analysis of its contents in English with my identification of diseases described therein. The other sections are not available. In the Monthly General Meeting of the Asiatic Society of Bengal held on the 4th March, 1925, MM. H. P. Śāstri showed us a valuable find of manuscript in the shape of the eighth sthāna of Śālihotra's work, the *Rahasya sthāna*, from Udaipur in Rajputana. The MS. is in very good preservation and well-written. The manuscript is no doubt unique, but his opinion that this was the only part of Śālihotra's work known to exist, required modification, and when I pointed out the *I. O. MS.* and *Tanjore Cat. MS.*, the MSS. were afterwards verified by him. The MS. consists of 5,000 slokas and is in the possession of MM. Śāstri. Afterwards I learned from him that with the instinct of a scholar he made a gift of the MS. to the Library of the Society and it is now available to scholars. The entire MS, of Śālihotra exists in Baroda and will be published soon. In the *Triennial Cat. MSS., Madras, 1916-19*, R. No. 2342, we find 1-18 chapters of the eighth section or *Rahasya sthāna* and 1-9 chapters of *Unnaya sthāna*.

Relation of Śālihotra to Suśruta: Now in the *I. O. Cat. MS.*, and in the Śāstri's MS., Suśruta is said to be the

son of Śālihotra Muni who addressed his lectures to his son (putra). Suśruta also calls Śālihotra his father (verse 2). But in the *Suśruta Saṁhitā*, Suśruta is said to be the son of the celebrated sage Viśvāmitra: 'Brahmarṣi-puttra (S. S., 11, i), 'Viśvāmitrātmaja' (IV. ii), 'Viśvāmitrasūta' (VI. lxvi), 'Vaiśvāmitra' (VI, xviii). In the *Mahābhārata*, *Anuśāsanaparva* Ch. 139, vs. 8-11, Suśruta is described as a son of Viśvāmitra. In the genealogical table of sage Viśvāmitra (see my *History of Indian Medicine*, Vol. II, p. 282 (a), I have shown Suśruta to be one of the sons of Viśvāmitra. Thus there is an anomaly as regards the father of Suśruta. If Viśvāmitra was his father how could Śālihotra call Suśruta his son. Both the views can, however, be reconciled if we accept Viśvāmitra as Suśruta's father and Śālihotra as his *guru*. A *guru* can address his disciple as son, and a disciple can likewise call his preceptor father. Such a practice is sanctioned by sāstras, and also by usage. In the *Hārīta Saṁhitā*, Ātreya addressed his disciple Hārīta as his son, ऋषे पुत्रं समासेन यथावत् सत्प्रकाशये । See also *Hārīta Saṁhitā* II, i, ii, iii, vii ; III, iii, v, xi, xii, xiii, xxii ; IV, i ; V, i. In the Madras MS., we find, in the Rahasya sthāna, Śuśruta to be a disciple, and not a son, of Śālihotra.

Again we must consider whether besides the evidence of this manuscript, we possess any corroborative testimony that Śālihotra was Suśruta's preceptor. In Nakula's *Āsvacikitsā* and Jayadatta's *Āsvavarddyaka* we find no mention of Suśruta as a disciple of Śālihotra who is described as the source of the science. Jayadatta quotes from Śālihotra, Nakula, Sāraṅgadhara and Jayadeva. Gaṇa in his *Āsvāyurveda* (*Nepal Cat.* 765, p. 151) refers to Śālihotra as his source but does not mention Suśruta. In G.O. M.L. xxiii, 13319, Gaṇa in the colophon to his *Āsvāyurveda*, professes to summarise the treatises of Śālihotra,

Suśruta, Garga, etc. ये शालिहोत्रसुश्रुतगर्गः महर्षिभिः पूरा कथिता ।
Śālihotra and Pālakāpya are quoted in later treatises on topics in relation to the veterinary science. As an instance I may mention that Śibodāsa Sena in his *Tattva Candrikā*, a commentary on Cakradatta's *Samgraha*, quotes Śālihotra and Pālakāpya, but not Suśruta. In the *Agni Purāṇa*, however, we find that Suśruta is said to have learned the science of horses, elephants and cattle from Dhanvantari, who is represented, in the *Suśruta Samhitā*, to have taught his disciple Suśruta Major Surgery only. In the *Bower MS.*, l. i. (p. 11) Suśruta is represented to have approached Muni Kāśirāja with the inquiry about the 'nature of a plant with leaves dark-blue like sapphire, and with bulbs white like jasmine, crystal, the white lotus, moon's rays, conch-shell or mica' or garlic plant. Kāśirāja addressed Suśruta and set forth its virtues (p. 15). Thus we find that Suśruta learned the different branches of Āyurveda, viz., surgery, botany and veterinary science from Dhanvantari. Thus we find that Śālihotra is said to be Suśruta's father and teacher of veterinary science in this MS. of Śālihotra only.

Śālihotra, according to Nakula, expounded the science of medicine for horses for the benefit of the equine race. He wrote the Āyurveda for horses at the request of Indra, for whom the sage maimed them by cutting their wings. The original *Samhitā* of Śālihotra consisted of 12,000 slokas :—

सपत्न्या वाजिनः सर्वे सञ्जाता व्योमचारिणः ।
गन्धर्व्येभ्यो यथा कामं गच्छन्ति स समन्ततः ॥
तान् दृष्ट्वा जवसम्पन्नान् सञ्जान्वाहनीचिदान् ।
शक्रः प्रीवाच पार्श्वस्थं शालिहोत्रं मुनीश्वरम् ॥
नास्त्वसाम्भ्यं मुने किञ्चिन्नवती सुवनवधे ।
तस्मादाशु कुरुष्व त्वं वाहनाहानं हवीतसान् ॥

ये च मे युद्धकालिषु प्रवहन्ति रथं सदा ।
अशक्यं वारणेन्द्रैश्च दानवैर्वलवत्तरैः ॥
तेषां शस्त्रं समुत्सृज्य पचच्छेदं व्यधात्तदा ।
वाजिनां शक्रवाक्येन शालिहोत्रो महासुनिः ॥
हिन्नपक्षास्तु तं सर्व्वं गत्वा तस्मिन्नुवन् ।
दीनाः सुदुःखसम्पन्ना रुधिरिण परिप्लुता ॥
भगवन् किं निमित्तं नः पचच्छेदः कृतस्त्वया
अपराधविहीनानां नेष्टुगिच्छन्ति पण्डिताः ॥
तस्माद्भक्तिर्भव प्राज्ञ सर्व्वे षामिह वाजिनाम् ।
तथा स्वात् सर्व्वदा सौख्यं पुष्टिश्च सुनिपुङ्गव ॥
अथासौ कृपयाविष्टस्तानुवाच सुदुःखितान् ।
इन्द्रादिशात्कृतं सर्व्वं भवतां पचपातनम् ॥
तस्माद्दः प्रकरिष्यामि भविष्यति यथा सुखम्
पुष्टीरम्या यथा देहे गौरवं च जगदये ॥

* * *

एवं विस्तृत्य तानं खर्गान् शालिहोत्रस्तुरङ्गमान् ।
चक्रे द्वादशसाहस्रान् तदर्थे संहितां सुधीः ॥

* * *

Śālihotra is said to have lived in Śālatur, a country near Gāndhāra, the modern Kandahara. As such, he is identified with Pānini by some, and with Dhanvantari by others (see Dr. Mitter's opinion in the *Proceedings of the A. S. B.*, July, 1835). Cunningham (*Ancient Geography of India*, pp. 57-58) identified Śālatur with modern Lahore (Śālatur, Halatur Aalatur, Lahore) but without sufficient evidence. Hiuen Tsiang's 'Śalatulo' which is situated at a distance of 20 li or about 3½ miles in a north-western direction from the province of Ohinda corresponds to Śālatura, the birthplace of Pānini (Śālaturīya), in which designation

he is referred to in the copperplate inscription of the Vallabhis found in Kathiward (*Indian Antiquary*, Vol. I, pp. 16, 17 and 45). According to Nakula he was the son of Hayaghoṣa or Turāṅgaghoṣa, which are merely descriptive synonymous names. He lived in Srāvastī and was a Brāhmaṇa by caste.

येन ज्ञानवता हिमालयतच्छायासु विक्रीडितं ।

यः स्नातौ हिमपुष्पवातशिशिरे गङ्गाजले पावने ॥

रेमे यस्तु तुरङ्गय यजनितेर्नानाविधैर्हृषिते ।

पायवः स तुरङ्गघोषतनयः श्रीशालिहोत्रो मुनिः ॥

Nakula, Aśvacikitsita I. i.

He explained the science at his retreat in the forest of Campaka (the Campakābatī forest in Magadha Deśa) at the foot of the Himalaya mountain :

जाङ्गव्या उत्तरे तीरे प्रालियाद्रेस्तटान्तरे ।

स्वाश्रमे चम्पकारण्ये वेदिकायां कुशासने ॥

शालिहोत्रं सुखासीनं ऋषिभिः परिसेवितं ।

ब्रह्मसूत्र्यादितेजस्कं ह्ययशास्त्रविशारदम् ॥

Burnell's Tanjore, Cat. of. S. MSS. 75.,

Hayaghoṣa or Turāṅgamaghoṣa is said to have been the father of Śalihotra. Hayaghoṣa has been identified with Aśvaghoṣa from the similarity in the names which are synonymous (Haya=Aśva, a horse). Hayaghoṣa may thus be identified with the celebrated Buddhist preacher and writer Aśvaghoṣa Bodhi-satva, the author of *Buddha-Carita* or 'Life of Buddha for the Northern Buddhists' (edited by Cowell) and *Saundarānanda Kāvya* (edited by H. P. Sastri, in the *Bibliotheca Indica*). He is also the author of many philosophical treatises (see Nanj

Catalogue of the Chinese Tripitāhaka)—the total number being 7 (Nanjo), or 8 (Suzuki), or 9, if we include the *Vajrasūtei* in the list. There is evidence to connect Aśvaghōṣa to the court of the renowned Indo-Scythian monarch Kanīṣka of Peshawar and so he must have flourished towards the end of the first century A.D. His work *Buddha Carita* was translated by Dharmarakṣa into Chinese in the fourth century A.D. His other work (*Ka-coyam-yan-kim-lin*) was translated by Kumārajīva, a Chinese pilgrim, about the same time. His name appears as the twelfth patriarch of the Buddhists from the Venerable Buddhā, third from Pārśva, the President of the Buddhist Council during the reign of Kanīṣka, and Nāgārjuna's name occurs as the third from Aśvaghōṣa in a descending line. He is described as an inhabitant of Sāketa, the ancient name of a city in the modern Province of Oudh, a Brāhmaṇa by caste and as the son of Svarṇākṣi :

आर्य-सुवर्णाक्षी पुत्रस्य साकेतस्य भिक्षुवाचार्यः ।

तद्वत्साश्चक्षीषस्य महाकवेर्हर्षावादिनः कतिरिमिति ॥

Hayaghōṣa is also described to be a Brāhmaṇa Muni who had hermitage in the Campaka forest at the foot of the Himalaya mountain. Thus the age of Śālihotra may be known, but neither Aśvaghōṣa nor Śālihotra has given us any clue as to their identity. Again Suśruta, to whom Śālihotra addressed his lectures, flourished long before Kanīṣka, unless by Suśruta is meant Nāgārjuna, the celebrated Buddhist chemist, the redactor of *Suśruta Samhitā*, who flourished during the second century A.D.

Translations of Śālihotra: "A work on veterinary medicine ascribed to Sālotar, said to have been the tutor of Suśruta, was translated from Sanskrit in the year 1381. A copy of it was preserved in the Royal Library of Lucknow" (Max Müller's *Science of Language*, Vol. I,

p. 167). In the footnote, he comments that, “*Śālotar* is not known as the author of such a work. *Śālotarīya* occurs instead of *Śālātūrīya* in *Rāja Rādhākṛnt*; but *Śālātūrīya* is a name of *Paṇini*, and the teacher of *Suśruta* is said to have been *Divodāsa*. Professor Weber, in his *Cat. of Sanskrit MSS.*, (p. 298), has pointed out *Śālihotra*, who is mentioned in the *Pañcatantra* as a teacher of veterinary medicine, and who is quoted by Garga in the *Aśvāyurveda*. *Śālotri* is the every-day Urdu and Hindi word for a horse-doctor. Professor Aufrecht has discovered a work on medicine by *Śālihotra* in the Library of the East India House. A medical work by *Śālinātha* is mentioned in the *Catalogue of Sanskrit MSS. of the College of Fort William*, p. 24. An Arabic translation of a Sanskrit work on veterinary medicine by *Cānakya* is mentioned by *Haji Chalfa*, v, p. 59.” The work of *Śālinātha* referred to above is called *Rasamañjarī*, which elaborates a system of treatment of diseases by mercurial preparations. It is not a book on veterinary science and has been printed by *Kshemaraja Krishnaraja* of Bombay. The *Sūtra* of *Śālihotra* exists in two recensions.

There is a similar work known in the Berlin Library, No. 944. “The information gathered in the *Berlin Cat.* by Prof. Weber regarding the adaptation of such works in Arabic and Persian may here be completed by the quotation of an English book published at Calcutta in 1788 under the following title: “A Treatise on horses, entitled *Saloter*, or, a complete system of Indian Farriery, in two parts: the first, containing a particular description of the different colours and marks of horses, etc., the second, a description of all the disorders they are subject to, etc. Compiled originally by a Society of learned Pundits, in the Sanskrit Language, translated thence into Persian, in the reign of Emperor Shah Jehan

by Abdullah Khan Firoze Jung, an Emeer of his Court, which is now translated into English, by Joseph Earles."

Cf. also Garcin de Tassy, *Histoire de la Littérature Hindouie*, 2nd. edi. iii. 294. (Gaikawar.)

Two Persian translations bearing the name of *Saluteri* have been noticed by Sir Henry Elliot, but it is not known if they are translations of Nakula or of any other author whose work he abridged.

Elliot informs us that the Persian rendering "*Kubrat-ul-Mulk*" of the Sanskrit original "*Śālotar*" was done during the reign of Ghiyasuddin, son of Mahammed Shah, in the year Hegira 784 or 1381 A.D. Then Feroze Shah Tughlak was the reigning emperor. He was distinguished for the enlightened spirit of his regulations, and the extent and utility of his public works. He ordered several Sanskrit works to be translated from Sanskrit. But Feroze was the nephew and not the son of Mahammad Tughlak whom he succeeded to the throne. Ghiyasuddin Tughlak, the founder of the House of Tughlak reigned from 1321-25 A.D., and Ghiyasuddin Tughlak II, the grandson of Feroze Tughlak, was raised to the throne in 1389 A.D. and after a short reign of five months was deposed and murdered.

The translator in the preface to his book thus remarks about the necessity of his translation: "The translation from the barbarous Hindi language to the refined Persian tongue is finished. This translation was attempted to avoid reference to the books of the un-believers." The Persian work has eleven chapters and thirty sections. A short analysis of its contents is given in the following table.

Chapters.	Subjects.	Sections.
I	Names and races of horses	4
II	On the smell, nursing and riding of horse.	4
III	On the management of horses. On wasp-hives in stables.	2
IV	On the colour and varieties of horses.	2
V	On defects of horses	3
VI	On anatomy of the different members of the body of horse.	2
VII	On diseases and their treatment.	4
VIII	On bleeding and hæmorrhage.	4
IX	On the food of horses.	4
X	On the fattening of the horse's body.	2
XI	On the determination of the ages of horses from their teeth.	1

Another work on the treatment of animals was translated in Arabic. It was done by Saiyad Abdulla Khan Bahadur Feroze Jung from a Sanskrit work which was secured from Chitor during an expedition to Mewar in the reign of Shah Jahan. The translated book is called "*Kitab-ul-Vaitart*." It consisted of 16,000 slokas and was twice as big as the "*Kubrat-ul-Mulk*," the Sanskrit original of which was known as "*Śālotari*."

The work of Śālihotra was translated in the Tibetan tongue and it exists in its Tibetan garb in the celebrated encyclopædia, the *Tangyur*, and is mentioned in Cordier's list.

The Hindi work *Śālihotra* from which the Persian translation was made in the 14th century cannot be

definitely identified but Mitra refers to a Hindi *Śālihotra* by Cetana as the possible original.

The book has been translated into Bengalee ' *Śālihotra Aśva-cikitsā Sāra Saṁgraha* ' or ' Epitome of the Treatment of Horses according to Śālihotra ' by Nidhiram Mukerjee, Chandi Press, Calcutta, 1296 B.S. The author states in his Preface that he derived his materials from Śālihotra, Nakula, Bhojarāja and Jayadatta.

An analysis of the contents of the Śālihotra as given in the I. O. MS.

- | | |
|-------------------------|---|
| 1. Āyurvedotpatti | On the origin of Āyurveda |
| (fol. 5a) | and of the science and treatment of horses. |
| 2. Vidyādhyanam (7a, b) | Initiation of disciples. |

I.—*Unnaya sthāna*.

- | | | |
|------------------------|------------|--|
| 1. Sambhavaḥ | (20a) | On the origin of horses. |
| 2. Garbhasambhavaḥ | (28b) | On pregnancy and uterine development. |
| 3. Prakṛti | (33a) | On the nature of horses. |
| 4. Varṇavijñānam | (38b) | On the colour of horses. |
| 5. Caturvarṇam | (41b) | On the four castes or classes of horses. |
| 6. Sarvāṅga saṁparikṣā | (48a) | On examination of all parts of the body of horse. |
| 7. Pradeśa | (54a) | On description of different parts and their names. |
| 8. Vyañjanāni | (55b, 64a) | On signs and characteristics of horses. |
| 9. Āvarta | (76b) | On whirls of hairs on the body of horse. |
| 10. Vayasa jñānam | (87b) | On the age of horses. |
| 11. Śarīrotkarsanam | (91b) | On improvement of horse's body. |



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| 12. Gatih | (96b) | On motion of horse. His paces generally. |
| 13. Gandbhāḥ | (92b) | On the smell of the horse's body. |
| 14. Puṣpāṇi | (94b) | On coloured spots which differ from the general colour of the body. |
| 15. Puṁdraṇi | (98b) | On marks and signs like sukti, conch-shell, etc., on the horse's body. |
| 16. Satvāmakāṇi | (102b) | On the inherent qualities of the horse. |
| 17. Sārādā | (107b) | On the four types of disease called Sārādā in which there is difficulty in drinking fluids. |
| 18. Mānasūtram | (111b) | On measurement and size of the horse. |
| 19. Kūlādhyāya | (121b) | On the pedigree of horses. |
| 20. Vikṛtāvikṛtaṁ | (125a) | On horses in health and disease. |
| 21. Daśaṅgāvijnānaṁ | (126a) | On the ten members of the horse's body. |
| 22. Miśraṁ | (141a) | On miscellaneous topics. |
| 23. Varṇalakṣaṇaṁ | (145a) | On the signs of the race of horses. |
| 24. Mātrajñānaṁ | (149a) | On dosage of veterinary medicines. |
| 25. Vidhāyogaḥ | (152a) | On appropriate remedies ? |
| 26. Śobhā | (154b) | On the beauty of the horses. |
| 27. Śūkala | (159b) | On the management of unruly horses. |
| 28. Dhābitaṁ | (165a) | On running of horses. |
| 29. Krayaḥ (to end of MS.) | | On the purchase of horses. |
| 30. Rājopavāhyaḥ | | On horses fit for kings. |
| 31. Saugandhi | | On good and auspicious smell ? |

32. Vedhanam

... On puncture. Venesection?

II.—*Utlarasthāna*.

- | | |
|------------------------------------|---|
| 1. Mahāpraśnaḥ | On questions. |
| 2. Aṇḍajasambhavaḥ | On the origin from eggs ! |
| 3. Trividham rogavijñā-
naṁ. | On the three methods of
diagnosis of disease. |
| 4. Durmanojñānam | On the science of symp-
toms, such as morose-
ness, etc., indicating
approaching death in
healthy horses. |
| 5. Vartātisāra (vāta-
tisāra ?) | On colic pain with diar-
rhœa ? |
| 6. Vartāḥ | On the varieties of colic
pain. |
| 7. Praskanna | On some disease of the
chest. |
| 8. Līngitāni | On lameness of horses. |
| 9. Catardoṣaḥ (catur-
doṣaḥ ?) | On the four kinds of de-
fects in horses. |
| 10. Abhisyandam | On ophthalmia. |
| 11. Anuṣyanda | |
| 12. Śaḍartukam | On the keeping and feed-
ing of horses during
the six seasons. |
| 13. Pādaroga | On diseases of the feet. |
| 14. Abhitāpaḥ | On heat ? On fever of horses. |
| 15. Hikkā Svāsaḥ | On hiccough and asthma. |
| 16. Jvaraḥ | On fevers. |
| 17. Hāridrakam | On jaundice. |
| 18. Ajñānam | On fainting and insensi-
bility. |

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|---------------------------------------|---|
| 19. Kṛmi | On worms. |
| 20. Śūlaṁ | On colic pain. |
| 21. Siṁghānakah | On running from the nose. |
| 22. Kāsaḥ | On cough. |
| 23. Atisārah | On diarrhoea and dysentery. |
| 24. Kṣīrasaṁvṛhaṇaṁ | On galactagogue medicines. |
| 25. Kaṭukapīṁcchikā (katukapindikā ?) | On bolus consisting of katukā (<i>Picrorrhiza kurroa</i> , Benth.) |
| 26. Vālādaki | |
| 27. Śudabhraṁśa (Gudabhraṁśa ?) | On prolapse of rectum. |
| 28. Śonitapittakaṁ | On hæmorrhage from the internal organs. |
| 29. Adhidanta cikitsā | On the treatment of a tooth which grows upon another. |
| 30. Pādolūka cikitsitaṁ | On swelling in the leg in kūrcea (incurable). |
| 31. Vijñānaṁ sarpajātīnām | On the different varieties of snake and its characteristics. |
| 32. Daṣṭavyāñjanabhe-ajaṁ | On symptoms and treatment of snake-bite. |
| 33. Vigarhaniyaṁ | On the defects of horses. |
| 34. Vegavijñānaṁ | On the speed of a horse. |
| 35. Vyāñjanaṁ viṣapitasya | On the signs and symptoms of poisoning. |
| 36. Digdhaṁ viddhasya | On signs when pierced by a poisoned arrow. |
| 37. Grahaṇī | On chronic diarrhoea. Sprue. |

38. Vandhavidhaḥ On the method of securing or tying a horse?
 39. Viṣopaśama On toxicology and treatment of poisons.

III.—Śārīrakam.

1. Garbhotpattiḥ On the formation of the embryo.
 2. Śarīranicayaḥ On the anatomy of the different parts of body.
 3. Kāyotpattiḥ On the formation of the body. Development of parts of body in uterus.
 4. Śirovyūbaḥ On the vessels and nerves of the horse.
 5. Deśapramāṇikā On the habitat of the horses.
 6. Hināni On horses belonging to a bad type.
 7. Riktamadhyātmyam
 8. Kāryākāryam (kṛityākṛtyam ?) On various measures.
 Nipānikam (Nipanakam ?) On the construction of stone reservoirs for drinking water.
 9. Adhikāra cikitsā On treatment.
 10. Jaḍāndhavadhirāni On the dumb, blind and deaf horses.
 11. Rasaskandhāḥ (Rasaskandāḥ) On diseases of shoulder joint? Tetanus?
 12. Yavasānām rasāḥ On grasses as food for horses.
 13. Śvayathuḥ On swelling or intumescence,



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| 14. Dvivraṇīyaṁ | On two kinds of wounds caused by external and internal causes. |
| 15. Mūtrakāvaraṇāni
(Matrakavarodhani ?) | On urination and its retention. |
| 16. Lamghanaṁ | On fasting and other methods to make the horse light and nimble. |
| 17. Vṛmhanam | On the methods of making a horse strong. |
| 18. Mūḍhagarbha cikitsitaṁ | On the management of difficult labour due to malpresentations. |
| 19. Praṇaṣṭaśalyodharanam | On the extraction of dead or deep-seated śalya or splinters. |
| 20. Śalyodharanam | On the extraction of foreign bodies as arrow. |
| 21. Nāḍibhagna cikitsā
(Nāḍivraṇa) ? | On the treatment of sinus and fistula ? |
| 22. Arbuda cikitsitaṁ | On the treatment of tumours. |
| 23. Vālārditā | On facial paralysis ? |
| 24. Yonidoṣaḥ | On treatment of diseases of female organs of generation. |
| 25. Vṛśasukracikitsitaṁ | On treatment of diseases of semen of horse. |
| 26. Lakṣanam prasūkānām | On signs of mares. |

IV. *Cikitsita sthānam ... On Treatment.*

1. Vyānakaḥ ... On some nervous disease?
 2. Āśvanyonirānakaḥ ... On some disease of corner of
(Niryānka) eyes?
 3. Avālukīravantakī ... On treatment of a disease of
(Alābuka, Reven- mouth; the horse suffers
taka ?) from swollen palate, and
so cannot eat grass. On the
influence of Revanta ?
 4. Jihvāstambhaḥ ... On treatment of sores on
tongue causing its paralysis.
 5. Ghr̥ṇiḥ ... On a treatment of sores
within the nostrils, and
running from the nose.
Glanders ?
 6. Śālukī (Galasālukī) ? ... On treatment of tonsillitis ?
Ulcer in throat ?
 7. Śirasāntāpah ... On treatment of headache.
- 11 slokas wanting, then ending :
8. Ādhmānaḥ ... On treatment of tympanitis
or flatulence.
 9. Atisāraḥ ... On treatment of diarrhoea.

V. *Kiśoracikitsā : Treatment of a colt :*

1. Miśrakaṁ ... On miscellaneous topics, as
diseases of ears, etc.
2. Grahabhūpaḥ ... On Planets and their influence
on horses.
3. Jarādhyāyaḥ ... On the different varieties of
(Jvrādhyāya ?) fever.
4. Pāmādhyāyaḥ ... On diseases of skin ; scabies ?
5. Kṛmi koṣṭhe ... On Intestinal worms.

4 slokas ending :

6. Bhagna cikitsā ... On fractures of bones.

VI. *Uttarottaram: Supplement:*

1. Hayamāro Vāstuvidyā
(Hayāgāro ?) : ... On the construction of stables ?
2. Revantasya pūjanam ... Worship of Revanta.
3. Grahāṇām śāntikam ... Expiation for the evil influence of nine planets.
4. Śrīyaḥ Sāmpūjanam ... Worship of Lakṣmī.
5. Svātī sampāta ... On the influence of Svātī star ?
6. Nirājana kriyā ... On waving lights before an image. Sprinkling of water for bliss and peace and on the expiatory ceremonies for the cure of diseases and safety of horses and elephants.
7. Lohābhiharanam ... After Nirājana of horse, the same ceremony was performed before the king in his arms.
8. Aśvānām Viceṣṭitam ... On measures for horses.

VII. *Siddhisthānam: Complications of treatment.*

1. Sneha vyāpat ... On diseases caused by the use of oleaginous articles of diet.
2. Kṣīra vyāpat ... On diseases caused by the use of milk as article of diet.
3. Surā vyāpat ... On diseases caused by the use of wines as articles of diet.
4. Dhānya vyāpat ... On diseases caused by the use of rice as article of diet.
5. Lavanādi vyāpat ... On diseases caused by the use of salts, etc., as articles of diet.

6. Nāḍi vyāpat ... On dangers from the use of tubular instruments for enema, etc.

VIII. *Rahasya sthānaṁ* : On some mysterious topics.

1. Rekḥāniryānakāḥ ... On lines, their positions and import.
2. Āyur Jñānaṁ ... On the duration of life.
3. Rīṣṭikādhyaḃya ... On signs of death. Prognostications.
4. Kalpārīṣṭakāṁ ... On kalpas or various prescriptions of medicines.
5. Upaṣargārīṣṭakāṁ ... On complications foreboding death.
6. Nakṣatrahatarīṣṭakāṁ ... On signs of death caused by the influence of stars.
7. Harītakīnāṁ kalpaḥ ... On the preparations of harītakī (myrobolana) or *Chebulic myrobolana*.
8. Rasoṇa kalpaḥ ... On the preparations of Rasoṇa (garlic) or *Allium sativum*.
9. Gugguloḥ kalpaḥ ... On the preparations of Guggulu (*Balsamodrendron mukul*, Hooker).
10. Sarsapānāṁ kalpaḥ ... On the preparations of sarsapa (mustard) or *Brassica Campestris*, L.
11. Lākṣāyāḥ kalpaḥ ... On the preparations of lac.
12. Triphalāyāḥ kalpaḥ ... On the preparations of Triphalā.
13. Svarjjikā kalpaḥ ... On the preparations of resin.
14. Rasāyanāni ... On remedies to prolong life.

15. Vājīkaraṇām ... On remedies [which stimulate sexual power.
16. Śikṣā Aśvānām ... On the training of horses.
17. Vālānām damanakriyā On the management and nursing of foals.
18. Bhārādānaḥ ... On weights to be carried by horses.
19. Vividhā raṇakalpanā On various arrangements of cavalry in war.
20. Rathāvandaḥ ... On the methods of yoking horses to a chariot.
21. Vāsasarakriyā ... On management of stables.
(Vāsāgāra ?)
22. Mantrayogaḥ ... On mantras, charms or incantations.
23. Kriyāyogaḥ ... On remedial measures.
24. Rahasyopaniṣad ... On the Rahasyopaniṣad.

I have attempted the following restorations in the contents :

<i>Words as they occur in the MS.</i>	<i>Suggested alterations.</i>
1. Vārtātisāra	Vātatisāra
2. Catardoṣa	Caturdoṣa
3. Katukapinchikā	Katukapindikā
4. Sūdabhrāmśa	Gudabhrāmśa
5. Nipānikam	Nipānakam
6. Mūtrakavarāṇāni	Mūtrakavarodhani
7. Nāḍibhagna	Nāḍivraṇa
8. Avālukiravantakī	Alābuka Revantaka
9. Hayamārovāstuvidyā	Hayāgarovāstuvidyā
10. Revam (!) tasya	Revantasya
11. Aśvanyonirānaka	Aśvanyoniryyānaka
12. Jarādhyāya	Jvarādhyāya
13. Vāsasarakriyā	Vāsāgārakriyā

MSS : *Tanjore Cat.*, LVII, *Śālihotronnaya*. This seems to be a recent compilation. (12,302) D. ff. 302. Recent. Ends with Ch. xxviii avārtiyādhyāya of Lakṣanasthāna, Gr. 1880, Begins :—

जाज्ञव्या

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विश्वरदम् ।

see page 378.

They ask : Sambhavoḥ katham aśvanām वाहनत्वं कथमगताः ?

It is in the Paurāṇic form of a dialogue between Śālihotra and Suśruta. The first third is purely mythological ; then some chapters on age, colour, marks, castes, horses suitable for king, etc., āvarta, which is the last (xxviii), but several chapters appear to be wanting.

Two other books are attributed to Śālihotra :

11. *Aśvapraśaṁsā* : A short essay on the importance of horses said to have been taught by Śālihotra to Suśruta.

MS. : G. O. M. L. 13317.

A short essay on the importance of horses said to have been taught by Śālihotra to Suśruta

Beginning :

शालिहोत्रं सुनिश्चेष्टं सुश्रुतः परिपृच्छति ।

अश्वप्रशंसामाहात्म्यं न ज्ञातं तत्त्वतो मया ॥

तदहं श्रोतुमिच्छामि विस्तरेण वदस्व मे ।

साधु पृष्टं त्वया पुन वृत्तानां हितकाम्यया ॥

शृणु सुश्रुत सर्वज्ञ तत्प्रभावं प्रचक्षाहे ।

अश्वैर्हस्तगता पृथ्वी श्रीरश्वैर्विम(लं यशः) ॥

विजयश्च भवेदश्वैः अश्वैर्हस्त्यादिभूषणम् ।

तस्य राज्यं यशो लक्ष्मीधर्मकामार्थसम्पदः ॥

वाजिनो यस्य तिष्ठन्ति सर्वलक्षणसंयुताः ।

अश्वेभ्यः परमं नास्ति राज्ञो विजयकारणम् ॥

तेर्विना न जयस्य वैरियो वारणेऽपि ।

End :

मोक्षत्परा गतिर्नास्ति नास्ति वेदात्परा श्रुतिः ।
नास्ति कृष्णात्परो देवो नास्ति यानं हयात्परम् ॥
वाजिनो यच्च तच्चाहं यच्चाहं तच्च वाजिनः ।
न ते यच्च न तच्चाहं नाहं यच्च न तच्च ते ॥

Colophon :

इति अश्वप्रशंसाध्यायः ॥

Aśvapraśaṁsā is, however, a chapter of Gana's *Sāra-saṁgraha* ; see Burnell's "anjore Cat., LVI, pp. 73, 74. (11,087) Te. 42. (*aśvaprasamsā* only).

111. *Aśvalakṣaṇaśāstraṁ* with Telugu meaning :

MS. : G. O. M. L. 13318 : A treatise on the different breeds of horses and their characteristics with hints for finding out the good specimens among them, the duration of their lives, the marks on their bodies, their vital parts, etc., and for feeding them, etc. The work is attributed to Śālihotra. Reference is also made to a big treatise on the subject by Simhadatta :

अश्वशास्त्रसमुद्रं तं सिंहदत्तेन भाषितम् ।

A Telugu rendering is added. The name of the Telugu translator is not given, but he gives introductory and concluding stanzas in Sanskrit.

Beginning :

श्रीहयग्रीवाय नमःसन्दि काकालकालये ।

उपासकजनाज्ञानतमिस्त्राससप्तये ॥

गुह्यान्वरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥

अभङ्गुरकलादानस्थूललचलमौमुषे ।

तुङ्गाय महसि तस्मै तुरङ्गाय मुखे नमः ॥

आरभ्यास्तद्गुरुभ्यस्तं ध्यात्वाचार्यपरम्पराम् ।

अथलक्षणशास्त्रं तद्वाकरोम्यान्वभाषया ॥

पुस्तकान्तरदौर्लभ्यादिशोध्येदं यथामति ।

क्रियतेऽद्यशस्त्रस्य टीका प्रतिपदात्मिका ॥

* * *

शालिहीचमहं वन्दे वेदवेदाङ्गपारगम् ।

अथशास्त्रार्थतत्त्वज्ञं शिवध्यानपरायणम् ॥

* * *

अथशास्त्रसमुद्रं तं सिंहदत्तेन भाषितम् ।

वक्त्यानि लक्षणं क्लृप्तमश्वानां च विशेषतः ॥

* * *

आदौ ब्रह्मण आनन्दाश्रुजातास्तु तुरगा मुखात् ।

तस्माद्ब्रह्मसमुद्भूता इति ख्यातास्तथाभवन् ॥

ब्रह्मणो नाभिजातास्ते ह्यतश्चैवाग्निसम्भवाः ।

* * *

देवैश्च राक्षसैश्चैव मिलित्वा मधिया ध्व(य)तः ।

जाताः समुद्रात्तत्स्थिता अथा अमृतसम्भवाः ॥

* * *

Colophon :

इति शालिहीचीये परीक्षा नाम प्रथमोऽध्यायः ॥

* * *

वातपित्तश्लेष्महरा सप्तधातुविवर्धनी ।

इन्द्रियाणां बलकरी गुप्तिशाला च वक्ष्यते ॥

* * *

निशापामार्गसिद्धान्तनिम्बलोप्रवराटिका ।

कुबेराक्षी दाकनिशा कसूरी केसरं तथा ॥

सधूकारखड्गं मोहगुग्गुलुगुल्फलोचनम् ।

* * *

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देवालयस्य मूर्त्त्या च दन्तिवन्धीकनृतिका ।
एतानि पिष्ट्वा लेपं च शरीरे कारयेदनु ॥

End :

वदनं च पुरः पादौ पूर्वकाय इति स्मृतम् ।
तन्मध्यो मध्यकायः स्थात् तत्पश्चिम इति स्मृतः ॥

* * *

शिरोनेत्रमुखं कण्ठकर्णौ वृषणभेदनौ ।
चरणाश्च दश स्थानं तुरगाणां बलं स्मृतम् ॥

* * *

यानि स्थानानि वर्तन्ते तुरगाणां विशेषतः ।
सामान्यतः शास्त्रकारैरुक्तानि सुबह्वनि च ॥
ज्ञातानि ज्ञायमानानि त्वज्ञातानि स्मृतानि च ।
तानि सर्वाणि विज्ञाय क्षातानि च मयाधुना ॥

* * *

Colophon :

इति शालिहीचीये मर्मविभागो नामाष्टमोऽध्यायः ॥

अश्वलक्षणशास्त्रस्या शालिहीचर्दिभाषिता ।

विहृतीयं यथामूलमष्टाध्यायान्कभाषया ॥

हृदयशीवः प्रसीदन्तां (देत्तु) व्याख्यामाख्यापयन्मया ।

विचिन्नेतां प्रसीदन्तु सन्तः सारस्य चित्तकाः ॥

अश्वशास्त्रं सम्पूर्णेम् ॥

Analysis: It is complete in eight chapters with the following topics :

1. Aśvaparikṣā—On the examination of horse.
2. Varnaparikṣā—On the examination of colour of horse.
3. Puṇḍrapuṣpagandhādivarṇanam.—On the description of marks, spots and smell of the horse.

4. Subhāsubhāvartvicāraḥ—On the good and bad whirls of hairs.

5. Hayavayojñānaṁ—On the knowledge of the age of horse.

6. Rekhāyujñānādivarṇanaṁ—On the duration of life of the horse as indicated by lines, etc.

7. Aśvapoṣanavidhiḥ—On the nursing and feeding of a horse.

8. Garbhavibhāgaḥ—On pregnancy.

The MSS. 1321, 1322 and 1323, G. O. M. L. XXIII, treat of Aśvayurveda based mainly on Śālihotra's work.

Reference to Śālihotra.—In the *Liṅga Purāṇa* (Chs. vii and xxiv), a list of the different Avatāras of Śiva, the Vyāsas (Yogācāryas) and their disciples in the Varāha Kalpa of the (Vaivasvata) seventh Manvantara is given. In it we find the names of Śālihotra, Agniveśa, Yuvanāśva and Śāradvasu as the four disciples of Yogācārya Rkṣa or Rakṣa and Sūli was the Avatāra of Śiva in the Naimiṣa land in the 24th yūga. The occurrence of the names of Śālihotra and Agniveśa as disciples of the same teacher undoubtedly points to the remote age in which they flourished. In S. R. Bhāndarkar's *Collection of MSS. 1899-1925 (List of MSS. collected for the Govt. MSS. Library, published by Oriental Research Institute, Poona, 1925, p. 54)* we find a MS. called *Śālihotra*, No. 581, described as a Koṣagrantha or Dictionary by Vikramātmaja. We have no knowledge of Śālihotra as a writer of dictionary.

Śālihotra is quoted in *Tatta Candrika*: शालिहोत्रादावधेरस्य-सूत्रेणैवेति, p. 22, where the author says that "Suśruta and Śālihotra read 'Eraṇdamūla' instead of 'Gokṣura' in the Daśamūla. Caraka however reads Gokṣura.

Śālihotra is quoted in *Trikāsarvasva* a Commentary on the celebrated *Nāmaliṅgānubhāṣana* of Amarsimha by



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Sarvānanda, which was composed between 1417 and 1431 A.D. (P. of MS, 26, 187. See *Rep. Sans. Tamil. MSS.*, 1893-94, No. 2, p. 31).

The progress in veterinary medicine achieved by the ancient Indians may be compared with the knowledge possessed by the cultured European nations about a century back. The age of Śalihotra is unknown, but as Suśruta was his disciple or son, he must have flourished about 1000 B.C., the age of Suśruta. I have discussed about the probable age of Suśruta in my work '*Surgical Instruments of the Hindus*,' Vol. I, p. 11, and I would take the liberty to refer my readers to its pages. The reference in the *Aśva-cikitsā*, the treatise of Kuntī-sūta Nakula, undoubtedly lends support to a very early age, the age of the celebrated battle of Kurukṣetra. Animal hospitals or 'Piñjrāpoles' still exist in India. The early European travellers mention their existence in Surat and Broach for the support of old animals and cure of their diseases. I have described such institutions in Chapter II '*Hospitals and Dispensaries*' of the same book. In Europe, on the other hand, we have no trustworthy history of the art and science of farriery which can be traced to such a remote period of time. In France, veterinary schools were established at an earlier period than in any other country in Europe. Bourgelat was its first director and the principal projector; and he has been justly regarded as the founder of the veterinary art based on anatomico-physiological studies. His *Anatomy* appeared first in 1769. Attempts were made at a much earlier period, to diffuse a knowledge of veterinary anatomy, principally by Ruini, an Italian, in 1598. His book was the source of Sollysel's celebrated work which was published in 1698. The earliest English writer on Farriery is Mascal who flourished in the reign of Edward the Sixth. Gervase Markham,



the most celebrated of ancient farriers, published his '*Masterpiece*' in 1666. The work of Snape, Farrier to King Charles the Second, based on Sollysel's book, appeared later, and a host of writers, Layard, Bracken, Bartlet, Osmar, Clark and Taplin wrote on the subject. In 1792 the Veterinary College was established with Sainthel as its Professor. He was succeeded by Coleman and Morecroft in the professorial chair. In 1807, Morecroft came out to India to superintend the breeding stud of the East India Company.

Now for the training of students in veterinary science, there are colleges, provided and maintained by the Government, at Calcutta, Madras, Bombay and Lahore and schools at Insein and Tunggyi in Burma. The scheme for establishing a college at Lucknow for the United Provinces is now receiving the attention of the Government. The Madras Veterinary Département publishes a bi-monthly magazine entitled the *Madras Veterinary Journal* which educates the public in veterinary matters. The Imperial Bacteriological Laboratory, Mukteswar, and the Research and Experimental Station at Badshabhag, U. P., are doing useful work for the observation and study of diseases and methods of research.



PĀLAKĀPYA.

In the *Hasti-Āyurveda*, Pālakāpya is described to be the son of Sāmagāyanākhyā Muni by a female elephant which drank his urine containing his seminal discharges. He was invited by King Romapāda who wanted to subdue elephants for human use. Romapāda or Lomapāda was king of Campā, which has been identified by Cunningham with Pātharghātā, some 24 miles distant from the modern town of Bhagalpur. Romapāda was the father-in-law of R̥ṣyaśṛṅga Muni and was a contemporary of Daśaratha, father of Rāma. Fa Hian describes Campā to be a large town containing many Buddhist Stupas and Vihāras. Campā or Mālini, the capital of the country of Aṅga, was called after king Campā, son of Pṛthu-lākṣa.

The author of *Trikāṇḍaśeṣa* identifies Pālakāpya with Dhanvantari, the founder of the Surgical School in India. Suśruta is said to have learned major surgery from Dhanvantari; but from other accounts we learn that Suśruta also learned the veterinary science from Dhanvantari. So if we accept them (Pālakāpya and Dhanvantari) to be identical persons, we get a solution of the difficulty. But the evidence of their identity is by no means complete, and is far from satisfactory.

Pālakāpya's work :

1. *Hasti-Āyurveda or Pālakāpya*.—It is a voluminous work on elephants, describing in detail their diseases and treatment, both medical and surgical.



MSS:

Bik. MSS. : 1395.

Tanjore Cat. MS. : IX., p. 75.

Editions :

1. The book has been edited and printed at the Anandāśram Press, Poona, in the Anandāśram Series.

Translations :

1. Hasti-Āyurveda : translated in Bengali. Only a few chapters have been translated by Mahārājā Soshikanta Acharya Chaudhury of Mymensing.

An analysis of the contents of the Pālakāpya has never appeared in the English language. Burnell in his *Catalogue of the Tanjore MSS.* refers to the work as *Gajavaidya* and says: "This name appears to be not very certain; it consists of dialogues between a king of *Anga* and a *muni* called *Pālakāpya*, who is the offspring of a *Rishi* and a pious female elephant. There is a great deal of mythological matter about the creation, the origin of elephants, who were originally winged, and were deprived of these appendages by the curse of an angry saint, who was pestered by their tumbling down on him from the trees round his hermitage, on which they used to perch in order to graze on the leaves. The rest refers to the points of animals, as usual, very fanciful; their castes and dispositions; the way of taming them; their diseases and the way of treating and curing them. The number of their diseases appears to be put at 106. There can be no doubt that this is a very modern compilation, even later than the *Sārasaṅgraha* (on horses). Some of the verses, however, which are found here, occur in *Cāraṅgadhara* as by *Pālakāpya*. See Aufrecht's paper in the Z. d. D. M. G., Vol. XXVII., pp. 1-120."

No detailed analysis is given in any catalogue, and therefore I have attempted it in the following pages :



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ANALYSIS OF CONTENTS OF PĀLAKĀPYA.

I. *Mahārogasthānaṁ*: Major Diseases.

1. *Vanānucaritaṁ* ... Salutation to Gaṇeśa. To subdue the wild elephants, King Romapāda of Campā holds a meeting of the sages, Gautama and others. They send a messenger to *Pālakāpya Muni* and the elephants. Romapāda's questions to *Pālakāpya* at Campā. The wings of the elephants were severed owing to the curse of *Dirghatapā*. Origin of *Hasti-Āyurveda* by Brahmā. Birth of *Pālakāpya*: his mother was a female elephant who drank the seminal discharge of *Sāmagāyanākhyā Muni*. The story of *Ruci* who was cursed by Brahmā. *Mataṅga Muni*'s curse and the origin of the science. The cause of the appearance of diseases among elephants is said to be due to the change of environment: their freedom in the forest and their captivity under men. *Pālakāpya* promised to remain in the court of Romapāda and the Muni was ordered to teach the



Sages the science of
Hasti-Āyurveda.

2. Annasamācārah ... On the smearing of oil and ghee and bathing in water; time and measure of feeding elephants with rice and treacle; time of giving them solid and liquid food and their quantity.
3. Sātmyavinīśayaḥ ... Causes of 15 kinds of death of wild elephants, such as fall from a mountain, etc. Natural food of elephants: leaves of trees and grasses.
4. Śāstrasamgrahaḥ ... The 4 main sections of the book: (1) Major Diseases, (2) Minor Diseases, (3) Surgery, and (4) the Supplement. The number of chapters are 18, 72, 34 and 36, respectively. The total number of ślokas would be about 20,000.
5. Gajarakṣaṇavinīyāsaḥ ... Eulogy on elephants; their qualifications; their use in war, "the ornament of the army." The 8 characteristics of the owners of elephants.
6. Sisyopanayanaḥ ... Initiation of the disciples. The requisite qualifications of a good student; the ceremonial rites to be

observed. Qualifications of a good teacher; the relation between the teacher and his disciples; their mutual responsibilities. Origin of the science from the *Atharva-veda*. The fitness of students belonging to the Brāhmaṇa, Kṣatriya and Vaiśya castes. The teachers are prohibited from teaching the atheists the science of elephants.

7. Rōgavibhaktiḥ

... Two classes of diseases—inherent and accidental. 76 nervous diseases; 27 bile diseases; 32 phlegm diseases; 15 blood diseases; 22 sannipātic diseases; 14 nervous-bile diseases; 16 nervous-phlegm diseases; 7 nervous-blood diseases; names and number of mixed diseases; the total number of inherent diseases; names and number of the accidental diseases. Classification of diseases: curable, incurable and curable with difficulty.

8. Jvarotpattiḥ

... On the origin of fever; its signs and symptoms. War between the gods and demons; the Devas approach

the higher gods Śiva and Viṣṇu who created fevers. The demons being oppressed with fever prayed Brahmā to cure them. He then sent away fevers to the House of Death.

9. Pākalaḥ ... On the different names of
 Jvarahetuniścayaḥ, Fever in different animals;
 Pākala is the name of the fever of elephants. The different classes of fever or pākala; their origin, signs, symptoms and pathology.
10. Skandādhyāyaḥ ... On Tetanus? Three kinds:—
 Antarāyāma (Emprosthotonos), Vahirāyāma (Opisthotonos) and Vyavidddhas-kandā; the first variety is curable, the latter two incurable.
11. Purānakṛśarogaḥ ... Anaemia or chlorosis? Origin
 (Pāṇdurogaḥ) and treatment of the varieties of the disease as caused by vāta, pitta and śleṣma.
12. Ānāhah ... On flatulence. The different varieties of the disease according to different causes: excessive eating, rice-eating, earth-eating, etc.
13. Murechbāḥ ... On swooning or fainting. 12
 kinds of the disease: caused

by excessive food, eating of rice and incompatible food stuffs, water, wine, grasses, vāyu, pitta, śleṣma, etc.

14. Śirabhitāpaḥ ... On the diseases of the head,
Śīrorogaḥ 27 kinds ; caused by vāta, pitta, śleṣma and their combinations and by worms.
15. Pādarogaḥ ... On diseases of the foot, 30 kinds ; diseases of the foot of the wild and domesticated elephants. 9 kinds of accidental diseases. Aetiology, pathology and treatment of the different varieties.
16. Aṣṭavyāpadrogāḥ ... 8 kinds of dangers from oil, ghee, fat, milk, wine, rice, water and irregular administration of diet ; their origin and treatment.
17. Śophaḥ ... On anasarca ; its 7 kinds ; their origin and treatment.
18. Svedaḥ ... On the different modes of sweating.
- Śāntirakṣaḥ ... Religious rites to be performed at the beginning of treatment.
- Akṣīrogādhyāyāḥ ... On the various forms of eye diseases ; their origin and treatment.

II. Kṣudrarogasthānaḥ : On Minor diseases.

1. Vamathurogaḥ ... On Vomiting ; its two kinds :
(1) doṣaja :—due to defect of

humours; (2) āgantuka :—
external or accidental : their
origin and treatment.

2. Atisārakitsitaṁ ... On the treatment of Diarrhoea; its two kinds—gastric and intestinal; their prognosis and treatment.
3. Madanajagdhakaḥ ... On swooning caused by the use of Madana plant (*Randia dumetorum*. *Lamk.*). Its pathology and treatment.
4. Tṛṇaśoṣī ... On wasting caused by the excessive eating of unwholesome diet: diseased grass, poisonous plants and fruits.
5. Karmātinītaekitsitaṁ On diseases caused by excessive work, their pathology and treatment.
6. Viṣaparikṣādhyāyaḥ On poisons. Protection of the elephants from poisons administered by enemies in the stables. Signs of the poisoner; methods of detecting poisons by the cats, crows and other birds, water, fire, oil and milk. 3 classes of poisons; symptoms and treatment of poisoned elephants.
7. Dūṣiṣaḥ (incomplete) On poisons which derange the system of the elephant; their origin and action.
8. Viṣalakṣmaṇaṁ ... On the signs and symptoms of poisoning. The symptoms

vary according as one or more of the ten essential structures of the body are involved, *viz.*, skin, flesh, bones, etc. The elephants suffer from 3 stages (*Fega*) of the poison, but the other animals suffer from 7 stages; the treatment by medicines and mantras or charms.

9. Dighaviddhaḥ ... On signs and symptoms when elephants are pierced by poisoned arrows.
10. Sarpadaṣṭaḥ ... On snake-bite and its treatment: 3 methods of biting; 4 kinds of snakes; treatment varies accordingly.
11. Sphotikādhyāyaḥ ... On boils; their origin, prognosis and treatment; Vasiṣṭha's curse on the animals; origin of the spiders.
12. Apavādavaddhaḥ ... On the influence of the planets.
13. Pūrvāvaddhaḥ ... On elephants which were not restrained or trained properly when young. It is an incurable mental disease; forest-life in the company of the female elephants,—its charms and beauties.
14. Visarpādhyāyaḥ ... On erysipelas: its 5 kinds; their pathology and treatment.



15. Hṛdayasphālī ... On nervous and anxious heart caused by fear.
16. Vālakṣānīrogaḥ ... 2 varieties ; Dcśaja and Āgantuka.
17. Medrakṣāni ... 2 varieties ; external and internal ; their treatment.
Hastagrahaṇarogaḥ Its prognosis and treatment.
18. Hastonmathitaḥ ... On elephants agitated by mental disorder ; its origin and treatment. Prediction of the time of death from the study of its pathology.
19. Udāvartaḥ ... On the stoppage of urination, defaecation and flatus ; its origin and treatment.
20. Utkarṇakarogaḥ ... On Farcy. Its 3 kinds due to 3 humours, and their treatment.
21. Vātagati ... On unnatural movements due to the derangement of vāta.
22. Manyāgrahaḥ ... On wryneck ; accidental pain in the shoulder and neck.
23. Madakṣiṇa ... On weakness due to undue stimulation of the animal during rut or by intoxication.
24. Kṛṣādhyāyāḥ ... On the thinning of elephants and its treatment.
25. Valakṣiṇaḥ ... On loss of strength ; on weakness of elephants.
26. Śleṣmābhiṣanna ... On the phlegmatic appearance of elephants due to a diet which causes an increase of phlegm.

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| 27. | Mukhodvāraviśo-
dhanah
Vanasātmyanulomika | } On the purification of
mouth of elephants by the
natural food of the forest. |
| 28. | Tālakāśirogaḥ | ... On the wounds of the plantar
surfaces of the feet of
elephants. |
| 29. | „ eikitsitam | ... On the treatment of plantar
wounds. |
| 30. | Galagrahaḥ | ... On inflammation and pain in
the throat. |
| 31. | Tṛṣṇārditaḥ | ... On the signs of a thirsty
elephant. |
| | Siddhārthakarogaḥ | On the prickly tongue of
elephants. |
| 32. | Bhūtagrahaḥ | ... On the signs and symptoms of
possession by supernatural
beings such as Kāmakhyā,
etc., and their treatment. |
| 33. | Unmādaḥ | ... On Insanity ; its origin and
treatment. |
| 34. | Apasmāraḥ | ... On Hysteria or Epilepsy.
Adoration of 9 planets to
rectify their evil influences. |
| 35. | Vātakūṇḍalikāḥ | ... Acute rheumatism ?—Its ori-
gin and treatment. |
| 36. | Bhāroumathitaḥ | ... On the excitement of elephants
due to heavy weight. |
| 37. | Luptacikitsitam | ... On the wasting of muscles ;
its origin and treatment. |
| 38. | Patrakṛmiḥ | ... On the signs, symptoms, patho-
logy and treatment of the
disease caused by eating |

worms which live on the leaves of trees.

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| 39. | Urahkṣataḥ
Urastambhaḥ | } | On chronic inflammation of the lungs. Its origin and treatment. |
| 40. | Ṣonitāṇḍaḥ | ... | On inflammation of the scrotum ; Haematocele ? Its origin and treatment. |
| 41. | Yavagāṇḍasiraḥ | .. | A variety of disease of foot ; severe inflammation of foot and nails. |
| 42. | Carmakīlaḥ | ... | On warts ; their causation and treatment. |
| 43. | Vṛddhacikitsitaḥ | ... | On the treatment of old age. |
| 44. | Avasanna | ... | On tired elephants ; on lassitude. |
| 45. | Jāṭharaḥ | ... | On diseases of the digestive tract ; dyspepsia ? Its origin and treatment. |
| 46. | Vālacikitsāḥ | ... | On the care and treatment of the young elephants. |
| 47. | Rātrikṣiptaḥ | ... | On insanity during the night ? Its cause and treatment. Influence of Rakṣagraha and its remedy. |
| 48. | Mūtrasaṅgaḥ | ... | On retention of urine ; dysuria, strangury ; bloody urine ; its treatment ; incurability of rupture of the urinary bladder. |
| 49. | Sūtikāḥ | ... | On puerperal fever ; its pathology and treatment. |



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50. Dantarogaḥ ... On the diseases of the teeth.
4 different classes; the number
and treatment of the diseases.
51. Cetovhramśaḥ ... On mental derangement caused
by fear; shyness; oppression
with fear.
52. Śulādhyaṃyaḥ ... On colic pain; its 2 varieties; its
primary origin from Siva's
anger towards Madana.
53. Śāradaḥ ... On the 4 types of the Śārada
disease; its main cause :—want
of exercise; its prominent symp-
tom :—difficulty in drinking
fluids.
54. Madhumakṣikā-
daṣṭaḥ ... On the bites of the honey-bee
and their treatment.
55. Cchavidosaḥ ... On the 11 kinds of defects of the
body of elephants, such as ring-
worm, vitiligo, psoriasis ? etc.;
their origin and treatment.
56. Mṛttikāḥ ... On soils and on the habit of earth-
eating; the diseases caused
thereby with their treatment.
57. Grahaṇīkīṭsi-
tām ... On the treatment of the 3 kinds
of chronic diarrhoea; Sprue.
58. Āmādhyaṃyaḥ ... On the treatment of dysentery;
its causation and pathology.
59. Kṛmikoṣṭhīḥ ... On the intestinal worms; their
origin and treatment.
60. Kṣayādhyāyaḥ ... On the 4 kinds of weakness, 10 kinds
of wasting; pathology and treat-
ment of phthisis pulmonalis.



61. Prabhinnaḥ
Madaśrāvaḥ.

On the discharge of mada of elephants ; mada is the juice which flows from the temples of an elephant in rut. 14 causes and 5 kinds of the disease.

62. Karṇavālakṛmiḥ... On the worms which frequent the hairs and the ears, their cause and treatment.

63. Karṇarogaḥ ... On the diseases of the ears ; their cause and treatment.

64. Abhaktacchandīḥ On anorexia and loss of appetite and its treatment.

65. Bhaktagrāsoparuddhaḥ. On the digestive fire ; its seat and functions.

66. Droṇikaśophaḥ ... On the 5 kinds of inflammation in the chest and abdomen.

67. Atiyātaḥ ... On animals which have been unreasonably worked out ; an animal whose strength is spent up.

68. Gulmaḥ ... On tumours ; its 5 kinds and their treatment.

69. Hṛdrogacikitsitaḥ. On the diseases of the heart ; their 3 kinds and treatment.

70. Gātrarogaḥ ... On the diseases of the skin ; their 4 classes and treatment.

71. Āgantukagātrarogaḥ. On skin diseases caused by external causes, or accidental skin diseases.

72. Gātrarogaḥ ... On the 12 kinds of skin diseases and their treatment.

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III. *Śalyasthānaṁ : Surgery.*

1. **Dvivraṇīyaḥ** ... On two kinds of wounds caused by external and internal causes. The subject is dealt with in detail and the author describes it under the following heads : signs and symptoms of 3 kinds of *Yoni* (cause), 8 kinds of *Adhiṣṭhāna* (seat), 2 kinds of *Srāva* (discharge), pure and impure; 24 varieties of Wounds according to *Vastu* (substance), 3 kinds of *Ātmanaḥ* (nature), curability or incurability, 2 kinds of *Śalya* (splinters), 5 kinds of *Upakrama* (treatment), 6 kinds of *Doṣa* (defects), and medicines for ointments, steam, granulation, etc.]
2. **Sadyakṣata-lakṣaṇaṁ** Symptoms of fresh wounds inflicted by lions, tigers, etc.
3. **Sadyakṣata-cikitsitaṁ.** On the treatment of fresh wounds; signs indicating death; prognosis from the messenger; auspicious time for the attendance of the *Vaidyas*; action of digestive fire.
4. **Saḍatyayopacāraḥ** On the 6 kinds of surgical procedures.
5. **Vraṇopakrama-lakṣaṇaḥ.** On the origin and symptoms of ulcers; 21 kinds of ulcers; suppurating and non-suppurating ulcers. 44 methods of treatment.

6. **Dvādaśopakramah** On 5 elements. 7 dhātus, 4 kinds of animals, 5 prāṇas, 4 minds. On the functions of the body and digestion of food; treatment of animals.
7. **Garbhasambhavaḥ** On pregnancy; on the formation of the foetus: its growth by months; the structures derived from the father and the mother.
8. **Garbhāvakrāntiḥ** On the pregnant woman; menstruation; signs of pregnancy; formation of the foetus; its development; the sex of the foetus; white and black spots on the skin; the 3 types of elephants.
9. **Śarīravicayaḥ** ... On Anatomy: the number and descriptions of teeth, nails, vital parts, vessels, nerves, bones, ligaments and joints; the seat of the 3 humours.
10. **Śāstrāgnipranidhiḥ** On the sharp instruments and actual cautery; their uses; the modes of their application.
11. **Yantrabidhiḥ** ... On the blunt instruments; their uses; their manufacture; the trees and pillars to be used with them; prayer to gods.
12. **Śalyopaharaṇaḥ** On the extraction of foreign bodies, splinters, arrows, etc. Teachers of medicine from Brahmā downwards; symptoms of injuries caused by śalyas



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- which pierce the external and internal structures respectively; extraction of arrows from special regions; incurability of wounds on the vital parts.
13. Vidradhirogah On abscess; its 4 kinds; their origin and treatment.
14. Vranacikitsitaṁ On the treatment of ulcer; its two kinds and prognosis.
15. Nādivranacikitsitaṁ. On the fistula and sinus; their origin, prognosis and treatment by knife, cautery and caustics.
16. Śirāvyūhavyadhaḥ On vessels and venesection; 700 vessels; their location; vessels conveying 7 dhātus and 3 humours; venesection in special cases and their treatment.
17. Dantanādicikitsitaṁ. On the treatment of sinus caused by disease of the tooth.
18. Adhikadanta-cikitsitaṁ. On the treatment of extra tooth; the normal number of teeth is 16; 2 extra teeth are found sometimes.
19. Śirācchedaḥ ... On venesection; 107 vital parts; their descriptions; the number of vital parts, which, when injured, cause immediate death and death after some time respectively.
20. Marmapramāṇaḥ On the vital parts; their description; 107 in number.



21. Erandakāḥ ... On the bite of dogs ; 4 races of dogs ; the cause of their poisonous nature ; the 3 stages of action of the poison and their treatment.
22. Marmasthāna-
viddhāḥ. Description of wounds of vital parts in detail and their treatment.
23. „ The same subject continued.
24. Doṣavicayaḥ ... On defects. On the origin of pākala or fever in young elephants ; description of the seats of the humours.
25. Agnidagdhacikitsitaṁ. On the treatment of burns by means of fomentation, unguents, etc.
26. Lūtādhāyaḥ ... On the spiders ; their classification ;—21 kinds, names, their poison and treatment.
27. Visakṣicikitsāḥ ... On the treatment of bites of poisonous insects ; their names, number, etc.
28. Vyāladaṣṭaḥ ... On snake-bite ; classes of snakes, their bites, pathology and treatment ; symptoms in an incurable case.
29. Pradeśajnānaṁ ... On the different members of the elephant's body ; their number is 15 ; names, parts, etc.
30. Śāstravidhiḥ ... On the method of using 10 different kinds of sharp



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instruments, knife, bistouri,
etc.; extraction of arrows.

31. Kṣārādhyāyaḥ ... On the preparation and use of
caustics or potential cautery.
32. Bhagnacikitsitaṁ ... On fractures and their treat-
ment; their causes, classes,
descriptions, prognosis and
treatment.
33. Muḍhagarbhapanay-
anaṁ. On difficult labour and its
treatment; signs of a dead
foetus, methods of its ex-
traction by excision of
obstructing parts, etc.,
favourable and unfavourable
cases and their treatment.
34. Dantoddharaṇaṁ ... On the extraction of tooth of
elephants; the rite to be
observed; the difference in
structure of the different
teeth.

IV. Uttaraśthānaṁ: the Supplement.

1. Snehapānaḥ ... On drinking of oleaginous
medicines; 2 kinds of fat,
animal and vegetable, and
their differences; ghee and
oil, time of their adminis-
tration, their measure and
dosage.
2. Snehapānvidhikatha-
naṁ. On the modes of drinking the
oils and fats in detail, the
proper and improper times
of their administration; the



good and bad results of their daily use.

3. **Annapānavidhikathanaṁ** On the methods of taking food and drink. 3 kinds of animals,—good, intermediate, and bad; the difference of ages; 4 kinds of food-stuffs; (1). to be chewed, (2). to be swallowed, (3). to be drunk and (4). to be sucked; 3 divisions of the food to be sucked up; measure of rice and treacle as food; defects and merits of wine as a drink; milk and dadhi as articles of food; śāli rice, barley, pulses and wheat as articles of diet; on washing of the body, cleaning of the head and washing of the teeth and eyes.
4. **Snehavidhikathanam** On snehas; their 9 kinds; Gargya's opinion; time for drinking oils; on fat and marrow; influence of seasons; on the administration of fresh oleaginous medicines: enemas and their use; oils and their use.
5. **Vastidānakathanam** On the administration of 9 kinds of enemas.
6. **Śālāvidhānam** ... On stables; their size, construction, soil, planetary

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- ing to season ; on the mixture of guggulu with oil.
21. Kṣīradānavidhiḥ ... On the use of condensed milk ; quality of the milk of cows and buffaloes.
22. Gajasambhavaḥ ... On the origin of elephants ; war between Devas and Dānavas ; Siva's boon to the son of Rāvaṇa ; on the mounting of an elephant.
23. Kimarthakināmādhy-āyaḥ. On the reasons of giving oil, ghee, etc., in detail.
24. Paricāraakahetujñānam. On servants to look after the elephants ; how to know if the elephant has been sufficiently oiled, medicated and sweated.
25. Trividhiḥ ... On the 3 kinds of means ; (1) two kinds of grasses as food ; (2) three kinds of eating ; (3) three kinds of country.
26. Pathyāpathyavicāraḥ On good and bad food according to the three humours ; duration of life of the three types of elephants.
27. Karīṣamūtrādhyāyaḥ On the urine and faeces of animals, as cow, buffalo, elephant, etc.
28. Laṣṇakalpaḥ ... On the origin of Laṣṇa (garlic, *Allium sativum*, Linn.) ; on sweet and bitter tastes of the various parts of the plant, viz., root, seeds, etc.



29. Lavanayogaḥ ... On the use of salts with medicines, such as, pippali (*Piper longum*, Linn.) and śṛṅgavera (*Zingiber officinale*, Rose).
30. Pāṃsudānaṃ ... On the use of ashes for elephants; 4 kinds of elephants.
31. Madāvasthā ... On elephants in rut and excitement; 7 stages due to 7 dhātus.
32. Nāgatantukagrāhaḥ On the two kinds of grāha:—nāgrāha and tantukagrāha; their origin and treatment.
33. Jalahastilakṣaṇaṃ ... On water elephants; gifts of food on auspicious days.
34. Jalaukādhyaḃyaḥ ... On the leeches, 12 varieties of leeches; 2 classes:—poisonous and non-poisonous; their origin and characteristics.
35. Upasarganirupaṇaṃ On some complications. The Bhūtas frequent the stables as diseases; on fever or pākala; fear of the elephant; worship of Śiva and Viṣṇu to cure fever.
36. Gaḃasāntiḥ ... On expiatory ceremonies. Nirājanavidhi, or sprinkling of water for bliss and peace. On auspicious moments for the rite. Worship of Viṣṇu for protection of elephants.

influence, seasons, fitness for the 3 kinds of elephants, ceremonial rites to be observed, etc.

7. Nasyadānavidhika-
thanam. On snuffs; their use and abuse; consequences of its use in sufficient, insufficient and excessive doses.
8. Yavasādhyāyaḥ ... On the use of grass as food; use of green and dry grass according to the season and month.
9. Ariṣṭajñānakathanam On prognostications; signs of death; symptoms which predict unfavourable results.
10. Dantakalpanādyhāyaḥ On the modes of artificial preparations of the elephant's teeth to fit them for use in war, fight with animals, for self-protection and beauty, etc.; the teeth fit for such operations are modelled by the artists; different classes of the teeth, their measure, etc.
11. Rasavīryavipākādhy-
āyaḥ. On the derangements of the
(Incomplete.) rasas of the body,—the chyle, semen, etc., and their defects.
12. Ikṣudānavidhikatha-
nam. On the mode of feeding ele-
phants with sugar-cane.
13. Nasyakarmavidhiḥ... On the modes of giving snuffs
to elephants in detail.

14. Añjanāvidhiḥ ... On the various methods of using collyrium to elephant's eyes ; Vijayā guṭikā its preparation and uses ; different kinds of collyrium and prescriptions for eye diseases.
15. Bṛucaryādhyāyaḥ ... On the nursing of elephants during the six seasons ; their food and drink in different seasons ; on baths and fomentation, etc.
16. Kāryākāryavidhiḥ ... On the reason why the drinking of water during a meal is not recommended.
17. Apānaguṇādhikāra ... On the use of salts for digestion of food-stuffs and the use of condensed milk for increase of muscles.
18. Souvīrakapānavidhiḥ ... On the use of sour gruel as a drink.
19. Surāpratīpānavidhiḥ ... On the good and bad effects of wine for drinking by the three classes of elephants ; on some counter-drink after the drink of wine ; on the mixture of salt and treacle with wines ; on the good effects of wine when churned with five kinds of salts, lac, etc.
20. Gugguluvidhiḥ ... On the method of administering guggulu (*Balsamoden dron mukul* Hooker) accord-

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In the introductory chapter the names of the sages who were invited by Romapāda in an assembly to learn the science of treatment of elephant are given as follows :—

Gautama.
 Agniveśa.
 Prince Vāškali.
 Kāśyapa.
 Mṛgaśarmaṇa.
 Bharadvāja.
 Souvala.
 Kāṅkāyana.
 Gārgya.
 Raivya.
 Vṛhaṣpati.
 Arimeda.
 Māṇḍavya.
 Kumuda.
 Yājñavalkya.
 Hiranya.
 Bṛgu.
 Aṅgīrasa.
 Parāśara.
 Acūṭa.

Mataṅga.
 Urmimālī.
 Sārasvata.
 Cyavana.
 Pulastya.
 Pulaha.
 Kratu.
 Viśvāmitra.
 Vaśiṣṭha.
 Yamadagni.
 Bhārgava.
 Agastya.
 Triśaṅku.
 Marīci.
 Atri.
 Suparvaṇa.
 Dīrgha.
 Parikara.
 Kāpya.
 Nārada.

RĀVAṆA.

Rāvaṇa, the son of Viśravā, a Brāhmaṇa, by his wife Nikaṣā, daughter of Rākṣasa Sumāli, and the grandson of Ṛṣi Pulastya, expelled his half-brother Kuvera and became King of Ceylon. By his penance he received the boon from Brahmā, by which he became invulnerable against gods and demons.

In the *Rāmāyaṇa* he is described as a supernatural being with ten mouths (*Daśānana*, *Daśāśya*), ten necks (*Daśakaṇṭha* and *Pañktigrīva*), twenty hands :— epithets derived from his prowess in wars and conquests. He was defeated by Vālī and Māndhātā and once he was taken prisoner by Kārtavīrya. Even the natural forces, sun, moon, lightning, oceans and winds obeyed him through terror. He carried off Sītā Debi, wife of Rāma from Dandakāraṇya, in retaliation of his wars against the Rākṣasas. Rāma with the help of Sugrīva and Hanumāna built Rama's bridge and after many battles, defeated and killed Rāvaṇa and rescued Sītā Debi. His chief wife was Mandodarī, daughter of Maya Dānava. His sons were Meghanāda or Indrajit, Rāvaṇī, Akṣa, Trīśirā, Devāntaka, Narāntaka and Atikāya. Kumbhakarna and Bibhīṣaṇa were his brothers and Śūrpanakhā his sister. He was cursed by Vedavati who burnt herself to death to avoid his immoral proposal. He tried to oppress Apsarā Rambhā for which he was cursed by Nala Kuvera to meet with death if he would try to insult any other lady against her will. So Sītā Devī was saved from dishonour.

Rāvaṇa, the famous king of Ceylon, whose wars with Rāma are celebrated in the *Rāmāyaṇa* of Vālmiki is said to have written works on medicine.



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His works :

1. *Kumāra Tantra* : He is said to have written a medical treatise on the diseases of children.

Rāvaṇa's *Kumāra Tantra* is quoted by many medical authors :—

1. श्रीं नमो रावणाय अमृतस्य व्याधिं हन् हन् सुखसुखं जीं फट् खाहा ।
Cakradatta, p. 338.

इदानीं प्रसिद्धफलं रावणकृतकुमारतन्त्रमाह श्रीं नारायणाय नमः ।
Tattva Chandrikā, p. 338.

2. It is quoted in Trimalla's *Yogatarāṅginī*, MSS. :—
I. O. 2705, 2706.

3. In the *Vaṅgasena*, a *Kumāratantra* is ascribed to Pārvatī in one place, while in another, we have reference to a *Kumāratantra* attributed to the son of Rāvaṇa. The section, in which these quotations and references occur, seems to be an extract from the *Kaumāra Tantra*, if not the *Kumāra Tantra* itself. MSS. :—I. O. 2698-2700.

4. The *Kumāra Tantra* is perhaps given entire in Vindyaśāstra's *Sukhobodha*. MSS. :—I. O. 2679. fol. 242-245a.

5. In the *Yogasāṅgraha* by Jagannātha, "we notice that the particular method of healing children's maladies by the recitation of magic spells, referred to in other works as "*Ravanakṛtām Kumāratantram*" is here mentioned (fol. 124b) under the title of "*Rāvanakṛtīr Vālatantram*." MSS. :—I. O. 2682.

6. It is also mentioned by Gayadāsa in the *Nāya Candrikā*.

See Cambridge University Library MSS. :—2491.

7. In the *Vālacikitsā* G.O.M.L. (Madras), MS. No. 13175, the treatment of children is described according to Rāvaṇa. रावण मते बालचिकित्सा कथ्यते ।

II. *Arka Prakāśa* :—It is also called *Arka Cikitsā*,—a book written by a physician named Rāvaṇa. He expounds a new system of treatment by means of tinctures and extracts.

Begins :—

द्रव्यकल्पः पञ्चधा स्यात् कल्कं चूर्णं रसस्तथा ।

तैलमर्कः क्रमाज्ज्ञेयं यथोत्तरगुणं प्रिये ॥

Ends :—

केतव्यर्कोविदुशो गन्धपाषाण धूपितोदशधा ।

तदयुक्तलिङ्गभोगाद् योनिनिद्रां सुगन्धिं स्यात् ॥

But in the end of the printed Bengali edition where the translator has added a supplement containing other prescriptions from various books, we find.

कृशानां पुष्टिजननी बन्ध्यानां पुत्रदं परम् ।

अरिष्टोदशमूलाख्यसेजः-शुक्र-बलप्रदः ॥

The book is also called *Rājāmṛtaṇḍa* in MS. L. xi, p. 96. There, it is said that “Rāvaṇa, king of Lankā, recounted it for the edification of his wife Māṇḍodari, soon after her confinement.” It begins and ends differently as follows :—

Beginning :—

जीवधपतिनेत्राय पद्मिनीपतिसूक्तये ।

कालकालाय मोलाय पार्वतीपतये नमः ॥

गर्भभारपरिक्लान्ता कन्या मन्दीदरी शुभा ।

रावणं परिप्रपञ्च पूजान्ते तुष्टमानसः ॥

End :—

एवमुक्त्वा तु भेषज्यरहस्यं स दशाननः ।

सायंसम्ब्राविचिं कर्तुमुत्थितो मन्दिरं ययौ ॥

Colophon :—

इति श्रीलङ्केश्वररावणकृतैकैक्यकाशे धातुशुद्धिशतकं पूर्णम् ।



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The book treats of opium, and so cannot be very old. Mercury with Samkhadrāvaka is prescribed as the remedy for Phiraṅga-roga; the term Yasada is used to indicate zinc. A tinned copper-vessel is recommended for the operation of distillation. The title of the book is the Sanscritised form of the Persian Arrak (essence). So the probable age of the book is 16th century.

MSS : L. ii. 27, xi, p. 96.

Ul. 1614.

Weber., p. 291.

E. 409.

Editions :—

1. *Arka Prakāśa* by Rāvaṇa with a Bengali translation by Kavirāja Sures Chandra Gupta Śāstri B. S. 1300, Calcutta.

III. *Nāḍi Parīksā* : Rāvaṇa is said to have written a treatise on Pulse. The book has been edited by Vināyaka Padmākara Jośi and published by Jādavji Tricumji Ācārya in the *Āyurvediya Granthamālā* in 1912. The editor quotes a couplet from Janārdana, the author of *Sadvaidya Kaustubha* to show that Rāvaṇa was an authority on pulse :

नार्याः सव्यकरे परीक्षणविधिः पुसः शये दक्षिणे ।

लङ्केशदिविपक्षितां मतमिदं लब्धं स्वभावादवेत् ॥ स० वे० कौ० ११५

Rāvaṇa refers to authorities on the subject (पूर्वाचार्यैः सुभाषिता) and especially to Nandi (श्रीकृष्ण नन्दिना तत्त्ववेदिनौ). At the end of the book, the author, curiously enough, refers to the name of Rāma, his mortal foe, as the best medicine for patients in a moribund condition.

रामनामौषधं तच्च कारयेत्यारखौकिकम् ।

IV. *Uddiṣatantraṁ* : This medical work in ten chapters is also attributed to Rāvaṇa.

CHAPTER XII

ATRI.

Atri is one of the seven sages (*Saptarṣi*), the mind-born sons of Brahmā (mānasputra). Dowson, in his *Dictionary of Hindu Mythology*, p. 32, describes his life thus :

“Atri. ‘An eater.’ A Rishi, and author of many Vedic hymns. ‘A Maharshi or great saint, who in the Vedas occurs especially in hymns composed for the praise of Agni, Indra, the Aswins, and the Viswa-devas. In the epic period, he is considered as one of the ten Prajāpatīs or lords of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mind-born son of Brahmā, and as one of the seven Rishis who preside over the reign of Swāyambhuva, the first Manu, or according to others, of Swarochisha, the second, or of Vaivaswata, the seventh. He married Anasūyā, daughter of Dakṣa, and their son was Durvāsas.’ —*Goldstücker*. In the Rāmāyaṇa an account is given of the visit paid by Rāma and Sītā to Atri and Anasūyā in their hermitage south of Chitrakūṭa. In the Purāṇas he was also father of Soma, the moon, and the ascetic Dattātreya by his wife Anasūyā. As a Rishi he is one of the stars of the Great Bear.”

His works :

1. *Atri Saṁhitā* : A treatise on medicine ascribed to Ṛṣi Atri is well-known in the Punjab and is said to be as old as the *Caraka Saṁhitā*.

2. *Atri Saṁhitā* : Atri is also a famous author of law book, *Atri Saṁhitā*.



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Ch. 10 on sour gruel.

Chs. 11 and 12 on infusions prepared from rice, barley, and other grains.

Ch. 13 on oils prepared from tila, flax, the castor-oil plant, and others.

Chs. 14, 15 and 16, also treat on the medical properties of rice, and various kinds of grain.

Ch. 17 discusses 4 kinds of pot-herbs, according to their leaves, flowers, fruits, and bulbous roots.

Ch. 18 is on sweet fruits,—as mangoes, rose-apples, pomegranates, myrobalans, citrons, grapes, and the fruits of carissa-coriander, and of the *Mimusops Elengi*.

Ch. 19 treats on 4 kinds of spirituous liquor as made from molasses, honey, meal and nogweed.

Ch. 20 describes animals, as hoofed or horned beasts of prey, birds, fishes, snakes living in the water or in arid tracts. Many species are given under each division, and the medical properties of their flesh are described.

Ch. 21 gives dietetical rules and prescriptions, and discusses the properties of food prepared from various combinations of the materials previously described.

The second main division of Ātreya's work, called *Arishtaka* consists of 8 Chapters.

Chapter 1 treats on the moral causes of disease. All diseases are said to spring from men's actions. All resemble hell, the curable as well as the incurable. And to some crimes fantastic punishments are assigned; as, if a man kills a Brāhman, he will be afflicted with jaundice; one who kills a king, with consumption.

Chapter 2 is on dreams.



The subject of the 6 remaining chapters appears to be lucky and unlucky symptoms and forebodings.

The third division of this work is called Chikitsā, which means, we observed, medical treatment. This portion treats of diseases in detail. It appears to display much accurate observation, which can only be glanced at in these pages. Intermittent fevers are distinguished as of 4 kinds, returning at an interval of 1 day, 3 days, 4 days, or at some longer interval.

Much is said of diarrhoea, dysentery and allied diseases. Indigestion is described as flatulency, caused apparently by over-eating; and accompanied by sleeplessness, pains in the limbs, burning of the throat, etc. The 8th chapter is devoted to the sound and unsound condition of the digestive fire (Agni) of the stomach. The 10th treats of sharp pains, especially in the stomach, produced by excessive fatigue, night-walking, sorrow, cold food, etc.

The remaining chapters continue the subject of diseases, touching also on consumption and various kinds of hæmorrhage.

The last division treats of antidotes."

*Mrs. Manning : Ancient and Mediæval
India, Vol. I, pp. 340-42.*

Books :—

1. *Ātreya Saṁhitā* : In the *Hārīta Saṁhitā*, Ātreya is said to have written five treatises on medicine, for an account of which see Pseudo-Hārīta. A very old copy of the *Ātreya Saṁhitā* is mentioned in Dr. Bhāndārkar's *Second Report for the Search of Sanskrit Mss.*—p. 46. There is another Ms. noted in L. 2633 which resembles Ul. 1618.

ĀTREYA PUNARVASU.

Ātreya or the son of the sage Atri, is also called Punarvasu. We find three Ātreyas mentioned in the *Caraka Saṁhitā*—Ātreya Punarvasu, Kṛṣṇa Ātreya and Bhikṣu Ātreya. Punarvasu Ātreya is the speaker in the *Agniveśa Tantra* which was edited by Caraka.

Ātreya learned the science of medicine from Indra. He composed several works bearing his name, among which is the book called *Ātreya Saṁhitā*, in five parts, containing 46,500 verses in all. He is one of the oldest authorities on Hindu medicine, and several later writers have based their works on his treatise. His six disciples were Agniveśa, Bhela, Jatukarṇa, Parāśara, Kṣārapāṇi and Hārīta, all of whom distinguished themselves as authors of medical works. The *Agniveśa Tantra* as redacted by Caraka and Dṛḍhavalā is the well-known *Caraka Saṁhitā*. The *Bhela Saṁhitā* is mentioned in the *Tanjore Catalogue*; it has been published by the University of Calcutta. The *Hārīta Saṁhitā* has also been printed. The works of Jatukarṇa, Parāśara and Kṣārapāṇi are not available now.

Analysis of Ātreya Saṁhitā :

“ Chapters 1 to 3 may be considered as a general introduction. Ch. I relates the meeting of Ātreya with some of his pupils on the northern face of the Himalaya. Hārīta, one of these pupils, asks questions on the origin and treatment of disease. Ātreya explains that the Āyurveda, meaning medical science, could not be fully communicated within



the limits of human life, and that his pupils must therefore content themselves with a brief account of the smallest of his own compositions, which is composed within 1,500 slokas (or verses).

Chapter 2 shows the general division of his work into 6 books, and gives their names. In conclusion, it states the 8 constituent parts of the Āyur-Veda.

Chapter 3 classifies diseases, as: 1st, curable; 2nd, incurable; 3rd, curable by charms; 4th, scarcely possible to cure. This chapter also distinguishes the patients to whom physicians must attend, and on what terms, and signifies to what persons they must refuse assistance.

Ch. 4 treats on the physical influence of soil and season; on age and temper, and on the influence of the winds.

Ch. 5 enumerates the 6 tastes: as sweet, astringent, bitter, sour, salt, and pungent; and enumerates the influence of each on the human body.

Ch. 6 treats of the medical qualities of different kinds of water: as the water of the Ganges, which comes from heaven; water which comes from the sea; water which comes from clouds in general; and water which comes from thunder-clouds, snow, or ice.

This chapter concludes with prescriptions for the use of hot water or cold water in specified diseases.

Ch. 7 discusses the physical and medical properties of milks,—distinguishing the milk of kine, goats, ewes, buffaloes, camels, women. It states the cases in which the drinking of milk, of either kind, is beneficent; and concludes by discoursing on the medical properties of butter-milk.

Ch. 8 continues this subject.

Ch. 9 treats on the medicinal qualities of sugar-cane, and of preparations from it.

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Reference :—Muni Ātreya is quoted in Gada Nigraha
 Vol. I, pages 168.

आसवानां विकल्पसंस्कारगुणाः ।

विकल्पा बहुधा ज्ञेयाः संस्कारश्च यथाविधिः ॥ ३२ ॥

स्वयोनिसंस्कृता ह्येते स्व' स्व' कर्म प्रकुर्वते ।

संयोगसंस्कृतेर्देयकालमावस्वभावतः ॥ ३३ ॥

प्रयत्नेषां स्वभावांस्तु ज्ञात्वा कार्यं प्रयोजयेत् ।

श्लोकद्वयमिदं तु सुनिरादेय उक्तवान् ॥ ३४ ॥

Formulae :	Author	Books	Page
1. The Agni-clarified Butter	Ātreya	Bower Ms.	187.
2. Rājavallabha Taila Ghṛtam	"	V.M.	479.
3. Ardhamātrika Vasti	"	"	575.
4. Viṁśati Sārāsavā	"	G.N., I.	167.
5. Dādhika Ghṛta	"	"	197.
6. Mahāmāyūra Ghṛta {	"	"	207.
	"	C.S.	570.
7. Vṛhat Guḍuci Taila	"	A.R.	259.

1. Agni-clarified Butter.

अग्निष्टुतम् ।

* * * पाठानाम् तेजोवत्यालयेव च ।

पिप्पलीनाञ्च मूलस्य भागान् कुर्याच्चतुष्पलान् ॥ २५ ॥

* * * * *

† * लायाः प्रवाङ्मानाम् मालतीकरवीरयोः ॥ २६ ॥

त्वक्च सप्त पलाशस्य तथा शाकीटक (स्व च ।

* * * * * निर्दिष्टा) वयेत् ॥ २७ ॥

अग्निना चैव युक्तेन सम्यक् कूर्चं साधनम् ।

चतुर्भागावशिष्टम् तु अथैनमवतारयेत् ॥ २८ ॥

* * * म ।

भवेदतिविषायास्तु बुद्ध्या कटुकरोहिनी ॥ २९ ॥

पिप्पलीनाञ्च कुङ्कुमं विङ्गानाम् तथैव च ।

कु(टजस्य च) * * * ॥ ३० ॥

* * वयोश्चान् दद्याद्दे हे पत्नी धृते ।

चारस्य यावश्शूकस्य स्वर्जिकायास्तथैव च ॥ ३१ ॥

अनेन च क * * * * ।

चाराभ्याम् खवणाभ्याञ्च पचेद्द्वयो घृतादृकम् ॥ ३२ ॥

कर्षाजीर्णे तु पातव्यो विष्टब्धे * * ।

* * * सर्वं शायन्ते देहिनाम् ॥ ३३ ॥

रक्तपित्ताशयान् व्याधिरुगुणाम् शेषं पृथग्विधान् ।

* * * * * ॥ ३४ ॥

सिग्धं भुञ्जीत चाल्पार्थं खादिष्मांसं च पिवरम् ।

अल्पप्रतिघातार्थं काम्च * * ॥ ३५ ॥

* * व्याधिनिहन्त्यात्मरिक्तीर्तितान् ।

एतद्विष्टृतं नामा अत्रियविहितं पुरेति ॥ ३६ ॥

The Agni-clarified Butter of Ātrêya.

(25-36a). Take four pala each of—Pāthā (*Stephanos hernandifolia*), Têjôvatî (*Piper Chaba*) and roots of long pepper, (26).....of coral. Mâlatî (*Jasminium grandiflorum*) and oleander, (27) and add seven pala of cinnamon-bark, Palâśa (*Butea frondosa*), Sâkôtaka (*Trophis aspera*).(28) Now boil the whole thoroughly with the addition of some plumbago-root, and take it off the fire when it is reduced to one-fourth of its original quantity. (29) Now throw in.....of Ativishâ (*Aconitum heterophyllum*), and an equal quantity of Kaṭukârôhinî (*Picrorrhiza Kurroa*), (30) also one kuḍava each of long pepper and baberang, and of Kuṭaja (*Holarrhena antidysenterica*).....(31) and add

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two pala each of...and...also of the carbonates of potash and soda. (32) With *the whole* of this...and with various kinds of alkaline ashes and salts, the physician should boil one adhaka of clarified butter. (33) At the time of digesting, one karsha of *this preparation* may be taken to relieve constipation and all...of mankind. (34) *It also relieves* disorders connected with hæmorrhagia, and the different kinds of abdominal tumours. The patient should partake of oleaginous substances in great abundance, and eat fat meat. (35) In cases of obstructed digestion *this preparation* is very desirable, it cures...well-known diseases. (36) It is called the Agni (or 'plumbago-root') clarified butter, and was devised by Ātrêya of old.

Bower Ms., Part III, p. 187.

2. Rajballabha Taila Ghṛta.

राजवल्लभं तैलं घृतम् ।

जीवकर्षभकमेदा द्राक्षांश्चमती निदिग्धिका वृद्धती ॥

सधुक् वला विडङ्गं मञ्जिष्ठा शर्करा रास्त्रा ॥ २१२ ॥

नीलोत्पलं शृङ्गार प्रपीण्णरीकं पुनर्नवा लवणम् ॥

पिप्पल्यः सर्वेषां भागेरचांशकैः पिष्टैः ॥ २१३ ॥

तैलं वा यदि वा सर्पिर्दत्त्वा क्षीरं चतुर्गुणं पक्वम् ॥

अतिसनिर्मितमिदं तैलं वृषवल्लभं सिद्धम् ॥ २१५ ॥

तिमिरं पटलं काचं नक्तान्त्रं चार्बुदं तथाऽन्यांच ॥

श्वेतं च लिङ्गनाशं नाशयति नीलिकाञ्चकम् ॥ २१६ ॥

मुहनासादीर्गन्ध्रं पक्षितं चाकालजं हनुसञ्चम् ।

त्रासं कासं शोषं हृक्कां क्षामं तपाऽत्ययं नेत्रे ॥ २१७ ॥

मुखजाग्रदधर्मभेदं रोगं बाह्वयहं शिरसश्चम् ॥

रोगानघोर्ध्वजघ्नीः सर्वानपिरेण नाशयति ॥ २१८ ॥

3. Ardhamātrika Vasti.

अर्धमाचिकं वस्तिम् ।

दशमूलीकपायेषु शताह्वयं प्रविषयेत् ॥
तत्समं सैन्धवं दद्यान्मधुतेलं चतुष्पलम् ॥
मदनसु फलं चैकं यथावीगेन दीपयेत् ॥ १ ॥
आस्थापनप्रयोगेषु भुक्ता वस्ति विचक्षन् ॥
न चाभ्यङ्गो न च स्नानः परिहारविधिर्न च ॥ २ ॥
आवेद्यानुमतो ह्येष सर्वरोगनिवर्हणः ॥
यज्जपत्य कृमिघ्नस्य शूलघ्नस्य विशेषतः ॥ ३ ॥
शुक्रसंजनो ह्येष वातशीघ्रितनाशनः ॥
बलवर्णकरो ह्येष अर्धमाचिकसंज्ञितः ॥ ४ ॥

4. Vīmśati Sārāsavā.

विंशतिः सारासवाः ।

शालप्रियङ्गुस्यन्दनचन्दनखदिरार्जुनेषु कदरयुतेः ।
असनाश्वकर्णसप्तपर्णशमीशिञ्जिपासङ्गितैः ॥ २७ ॥
अरिमेदतिन्दुकिणिह्रीशुक्तिशिरौघैश्च वज्रलसमैतैः ।
धन्वनमधुकसारैर्विंशतिरात्रेयमुनिभोक्ताः ॥ २८ ॥

5. Dādhika Ghṛta.

दाधिकं घृतम् ।

त्रै पञ्चमूली सुषवी साश्वगन्धा पुनर्नवा ।
काला छिन्नरुहा चैव राक्षा गोक्षुरकी वला ॥ ४ ॥
शठी पुष्करमूलं च दैवदारुसायेव च ।
एषां क्षिपलिकान् भागान् उल्लरीषे विपाचयेत् ॥ ५ ॥
कीलकानां कुलत्थानां साषाणां च बवैः सह ।
प्रस्थं प्रस्थं ततः कृत्वा तप्तिष्ठेव सप्तावधेत् ॥ ६ ॥

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तेन पादावशेषेण घृतप्रस्थं विपाचयेत् ।
दद्यादेभिः समं शुक्तमारनालं तुषोदकम् ॥ ७ ॥
दाडिमासातकरसं मातुलुङ्गरसं तथा ।
चतुर्गुणं चात्र दधि गर्भमेषां समावपेत् ॥ ८ ॥
पुनर्नवौषणं दन्ती वीथ्येव खवणानि च ।
हिंसा रास्ना बला चेव यवानी चान्नवेतसम् ॥ ९ ॥
विडङ्गं दाडिमं हिङ्गुं यन्त्रिकं विवृता तथा ।
द्वौ चारावजमोदा च पाठा पाषाणभेदकम् ॥ १० ॥
ऊषकं वृषको भार्गो श्वदंष्ट्रा हृषा तथा ।
तृपुषैर्वाह्वीजानि शतावर्यपकुक्षिका ॥ ११ ॥
अजागो चित्तकं मूर्वा तुम्बक गजपिप्पली ।
धान्यकं सुरसं चैतान् दद्यादक्षसमान् भिषक् ॥ १२ ॥
गर्भेणानेन तस्मिन् पाययेत्तर्पिणस्तसम् ।
पित्तगुल्मं तथा सर्वान् गुल्मानन्याभ्यपोहति ॥ १३ ॥
एकाङ्गगे पञ्चवधे तथा दुष्टे च रेतसि ।
हृद्रोगे गृहणीरोगे सर्पिरेतद्यथान्तम् ॥ १४ ॥
यक्षाणं नाशयत्येतदपस्मारं च नाशयेत् ।
दाधिकं नाम विख्यातमात्रेयानुमतं स्मृतम् ॥ १५ ॥

6. Mahāmāyūra Ghr̥ta.

महामायूरं घृतम् ।

एतेनैव कषायेण घृतप्रस्थं विपाचयेत् ।
चतुर्गुणेन पयसा कल्केरेभिश्च कार्ष्णिकैः ॥ १०३ ॥
जीवन्तोत्रिफलामेदास्तृतीकर्णिकैः परुषकैः
समङ्गाचविकाभार्गीकाश्मरीसुरदारुभिः ॥ १०४ ॥
आत्मगुप्तामहामेदातालखर्जूरसक्तैः ।
मधुरापिष्टखर्जूरश्मलीजीवकपद्मकैः ॥ १०५ ॥
शतावरीविदारौ चतुर्विधौ सारिवायुतैः ।
पुनर्नवातुगाचौरीकाकोलीधन्ववासकैः ॥ १०६ ॥

मधुकाचोटवातामसुज्जाताभिषुकरपि ।
द्रव्यैरेभिर्यथालाभं घृतं सम्यग्विपाचयेत् ॥ १०७ ॥
तत्पक्वं नावनेऽभ्यङ्गे पाने वस्त्रौ च योजयेत् ।
शिरोरोगेषु सर्वेषु कासे श्वासे च दारुणे ॥ १०८ ॥
मन्यापृष्ठगृहे शोषे खरभेदे तथाऽर्दिते ।
योनिशुक्रप्रदोषेषु शूलं वन्ध्यासुतप्रदम् ॥ १०९ ॥
ऋतुस्नाता तथा नारी पौत्रा पुत्रं प्रसूयते ।
महामाघ्नरमित्ये तद्धृतनावेयपूजितम् ॥ ११० ॥

7. Vṛhat Guḍuci Taila.

बृहद्गुडूची तैलं ।

शतं छिन्नरुहायाश्च जलद्रोणे विपाचयेत् ।
तेनपादावशेषेण तैलप्रस्थं विपाचयेत् ॥
चीरं चतुर्गुणं दद्यात् कल्कानितान् प्रयनत ।
अश्वगन्धा विदारो च काकोलीहरिचन्दनम् ॥
शतावरी चातिवला श्वदंष्ट्राबृहत्तोदयम् ।
किमिन्नं विफलारास्त्रा चायमाणा च शारिवा ॥
जीवनौगन्धिकं बोधं वागुजीमेकपर्जिका ।
विशाला शमिपर्णश्चमञ्जिष्ठा चन्दनं निशा ॥
शताहसप्तपर्णी च कार्षिकान्यपकल्पयेत् ।
पानाभ्यञ्जननसेषु वातरक्ते प्रयोजयेत् ॥
वातरक्तमुदावर्त्तं कुष्ठान्यष्टादशैव तु ।
हनुसस्तं प्रमेहचकामलां पाण्डतां जयेत् ॥
विस्कोटश्च विसर्पश्च नाडीत्रणभगन्दरम् ।
विचाचिकां गात्रकण्डूपाददाहं विशेषतः ॥
एतत्तैलवरं श्रेष्ठं वस्त्रौपलित नाशनम् ।
आवेयनिर्मितं चैवमलवर्णकारं स्मृतं ॥

KRṢṢA ĀTREYA.

In the medical literature of the Hindus we find references to four different Ātreyas: Punarvasu Ātreya, Kṛṣṇa Ātreya, Dattātreya and Bhikṣu Ātreya. In the *Caraka Saṁhitā* Punarvasu Ātreya appears to have taught the six disciples, Agniveśa and others; and in that book, his name is always written as Punarvasu Ātreya and never as Kṛṣṇa Ātreya. Bhikṣu Ātreya is the reputed teacher of Jivaka, the famous physician of Buddha. We find from quotations from Kṛṣṇa Ātreya that he belonged to the surgical school and could not have been the same as the Punarvasu Ātreya, the speaker in the Agniveśa Tantra. Śrīkanṭha Datta in commenting on Kavalādhikāra (Vṛnda's *Siddhayoga*) says:—

ननु च तन्नाम्नरीयेः षड्विधः कवलः पठितः । तथा च कृष्णादेयः । &c. ;
again शालाकिमिस्तु प्रतिदीर्घं पठितानि द्रव्यानि । तथा च कृष्णादेयः &c.
(p. 600) and again in the *Unmādhikāra*, षोडशगुणं चाम्नः कृष्णादेय
परिभाषायां सन्त्यं । (p. 191). From these quotations we learn that Kṛṣṇa Ātreya was a surgeon.

In the *Tattva Candrikā*, Śivadāsa while commenting on Daśamūlāśaṭpala gṛṛta quoted from ज्वराधिकार of Cakradatta 'पञ्च प्रसूतिष्वयस्य' cites the names of Gopura Rakṣita, Jatukarna, Caraka, Suśruta and Kṛṣṇa Ātreya. This proves that Kṛṣṇa Ātreya's work was quite different from that of Caraka.

But there is a difficulty to be solved. Drḍhavalā mentions नागवद्वचूर्ण in the treatment of Grahaṇī or Diarrhoea. This formula occurs also in *Cakradatta* and *Siddhayoga*. Both Śrīkanṭha Datta and Śivadāsa, from whose comments we have tried to prove before that Kṛṣṇa

Ātreya was a surgeon and was a different author from Punarvasu Ātreya, in commenting on the line “नागराद्यमिदं चूर्णं कृष्णात्रेयेन पूजितम्” distinctly states: “कृष्णात्रेयः पुनर्वसुः.” “Kṛṣṇa Ātreyaḥ Punarvasuḥ.” We cannot explain this identity satisfactorily. Kavirāja B. C. Gupta thinks that it is a mistake of the writers! Kavirāja Umes Chandra Gupta, the author of *Vaidyaka Śāvda Sindhu*, however, makes Kṛṣṇa Ātreya the teacher of Agniveśa: अस्यां भगवान् कृष्णात्रेयी वक्ता, अग्निवेश श्रोता, चरकमुनि-प्रतिसंस्कर्ता च। But Agniveśa was one of the six pupils of Punarvasu Ātreya.

Pandit Jogindranāth Sen Vaidyaratna in his highly meritorious commentary in Sanskrit ‘*Carakopaskāra*’ on the *Caraka Saṁhitā* tries to tide over the difficulty by assuming the name of Atri to be Kṛṣṇa Atri. Thus he explains Ātreya in I. i, as आत्रेयः कृष्णात्रिपुत्र पुनर्वसुः। ‘Ātreya, the son of Kṛṣṇa Atri.’ This no doubt reconciles the conflicting statements of commentators but makes Kṛṣṇa Ātreya and Ātreya Punarvasu to be the same Rṣi. But this conclusion is open to objections. No where has he been so styled in the *Caraka saṁhitā*. He has been quoted as an authority in surgery. In *Cakradatta*, the formula Kuṭaja Puṭapāka is, however, attributed to Kṛṣṇātri-putra or ‘son of Kṛṣṇa Atri.’ Moreover the assumption that Kṛṣṇa Atri is the progenitor of the Ātreyas requires proof which is not forthcoming.

Ātreya Punarvasu has been identified by some with Bharadvāja, but Cakrapāṇi in his *Āyurvedadīpikā* distinctly states that that this theory of some commentators is untenable as Ātreya has never been styled Bharadvāja anywhere in the medical texts: अत्र केचिद्भरद्वाजात्रेयोरैक्यं मन्यन्ते। तत्र। भरद्वाजसंज्ञया आत्रेयस्य कचिदपि तत्तत्प्रदेशेऽकौर्त्तनात्। p. 7, I. i. In the list of the sages who met to learn Āyurveda, Ātreya and Bharadvāja are separately mentioned. This theory perhaps had its origin in the diversity of opinion

as regards the relation of the two sages. In the *Caraka Samhitā* I. i., Bharadvāja, the desciple of Indra, is the teacher of Ātreya Punarvasu. Cakrapāṇi notes that Hārīta was of the same opinion (हारीते चात्रेयादिगुरुतया भरद्वाजः उक्तः) Vāgbhaṭa on the other hand describes Ātreya as the desciple of Indra : सहस्राचं सोऽत्रिपुवादिकान् मूनीन् Bhāva Miśra describes both Ātreya (गतवानात्रेयस्त्रिदशालयम्) and Bharadvāja (भरद्वाजो मुनिश्रेष्ठो जगाम त्रिदशालयम्) as disciples of Indra.

Quotations from Kṛṣṇa Ātreya occur in the following books :—

Kṛṣṇa Ātreya in *Vyākhyā Kusumāvalī*—

1. द्रव्यमापोषि काथं दत्त्वा षोडशिकं जलम् ।
पादशिरः कषायः स्यादेव काथविधिः स्मृतः ॥ p. 145, 191.
2. नतकुष्ठे स्नाययतो धूमवर्तिप्रयोजिते ।
मस्तुलुङ्गं प्रभावेन तस्मात्ते न प्रयोजयेत् ॥ p. 586.
3. ननु च तन्वान्तरौघैः षड्विधः कवलः पठितः । तथा च कृष्णादेयः । तत्र कवलग्रहः स्नेहिको रोपणोद्यो वैरेचनः सन्धनः शोधनी निर्वापनश्च ॥ p. 600.
4. शालाकिभिस्तु प्रतिदोषं पठितानि द्रव्याणि । तथा च कृष्णादेयः । अथ द्रव्यप्रविभाग एष वातत्रैभैषजैः सिद्धः स्नेहः क्षीरं वल्लसु(ऽनु)षां क्षीरं चाम्बलवणौ वाते पटोलमधूकशर्करानीलोत्पलक्षीरचुरसशर्करोदकघृतादीनि पैत्तिके त्रिकटुसर्पपसैस्त्रैलशुक्तं किराततिक्तकतेजोवतीहरिद्रागीमूचलवणोष्णोदकानि क्षैणिके । एतान्येवोरकर्षापकर्षतः संसर्गे संनिपाते वा कवलग्रह इति ॥
p. 600-1.

5. कवलग्रहादिषु च विशेषः कृष्णादेयेष दर्शितस्तथाः—
सप्तवर्षमुपदाय नस्त(स्य) कर्म चतुर्विधम् ॥
प्रतिमर्शोऽथ वसनं युक्तं प्रवृत्तिं शस्यते ॥
धूमो द्वादशवर्षस्य कवलः पच्यते ततः ॥
दोषव्याधिवलावस्थां वीक्ष्य चैतान्प्रयोजयेत् ॥ p. 602.

Kṛṣṇa Ātreya in *Nivandha Samgraha*—

1. सप्तवर्षमुपदिष्टं नस्तकर्म चतुर्विधम् ।
प्रतिमर्शोऽथ वसनं युक्तं प्रवृत्तिं शस्यते ॥ p. 1202.

Kṛṣṇa Ātreya in *Sarvāṅga Sundarī*—

1. निषावा मधूरा दद्याः सकषाया विदहिनः ।
उदावर्ते प्रशस्यते गुरवो वातपित्तजा ॥ I. p. 128.

Kṛṣṇa Ātreya in *Tattva Candrikā*—

1. स्नेहपाकविधौ यत्र प्रमाणं नोदितं क्वचित् ।
स्नेहस्य कुडवं तत्र पचेत् कल्कपलिन तु ॥ p. 30.
2. See 1. V.K.V.
3. See 1. Ni. S.

Formulae attributed to Kṛṣṇa Ātreya :

Name.	Author.	Book.	Page.
1. Kuṭaja Puṭapāka	Kṛṣṇa Ātreya	{ V.K.V. C.D.	77. 43.
2. Nāgarāḍya cūrṇa	"	{ V.K.V. C.D. A.R.	84. 47. 52.
3. Vijaya cūrṇa	"	{ C.D. A.R.	60. 72.
4. Śatāvārī oil	"	Sa.S.	174.
5. Caturmukha	"	{ R.C. ix, A.R.	64. 251-2.
6. Kaduka	ghṛta	G.N., I.	4.
7. Mahāyagourāḍya	"	"	12.
8. Rohitaka	"	"	18.
9. Gauryāḍya	"	"	19.
10. Vindu	"	"	22.
11. Mahāvindu	"	"	"
12. Abhayāḍya Vaṭaka	"	"	122.
13. Aṣṭacatvāriṃśa guggula	"	"	136.
14. Guḷa Kuṣmāṇḍa	"	Aśvins	141.
15. Khadirāsava	"	"	175.
16. Dvātriṃśaka Kvātha or Rāsnādi Kvātha	"	G.N. II.	224.
17. Candanāḍya powder	"	H.S.	232.
18. Nārāyana oil	"	"	244.
19. Oil for diseases of head	"	C.S., vi (Gaṅgādhara)	596.
20. Jogendra Rasa	"	A.R.	252.

1. Kūṭaja Puṭapāka.

कुटजपुटपाकः ।

सिग्धं घनं कुटजवल्कमजन्तुजग्ध-
सादाय तत्क्षणमतीव च पोथयित्वा ।
जम्बुपलाशपुटतण्डुलतोरयसिक्तं
बद्धं कुशेन च वह्निर्घनपङ्कलिप्तम् ॥
सुखिन्नमेतदवपौड्य रसं गृह्णीत्वा
चौद्रे ण युक्तमतिसारवते प्रदद्यात् ।
कृष्णाचिपुष्पमतपूजित एष योगः
सर्व्वीतिसारहरणे स्वयमेव राजा ॥
स्वरसस्य गुरुत्वेन पुटपाकपलं पिबेत् ।
पुटपाकस्य पाकोऽयं वह्निरारक्तवर्णता ॥

2. Nāgarādya Cūrṇa.

नागराद्यं चूर्णम् ।

नात्सगरातिविषामुक्तं धातकीं सरसाञ्जनाम् ।
वत्सकत्वक्फलं विस्त्रं पाठां कटुकरोहिणीम् ॥
पिवित् समांशं तच्चूर्णं सचौद्रं तण्डुलाम्बुना ।
पैत्तिके गृह्णीदोषे रक्तं यथोपविश्यते ॥
अर्शांस्त्रय गुदे गुलं जयेच्चैव प्रवाहिकाम् ।
नागराद्यमिदं चूर्णं कृष्णात्रेयेण पूजितम् ॥
श्रीतकषायमायेन तण्डुलोदककल्पना ।
केऽप्यष्टगुणतोयेन प्राङ्मुलतण्डुलभावनाम् ॥

3. Vijaya Cūrṇa.

विजयचूर्णम् ।

त्रिकवयवचाङ्गिपुपाठाचारनिशाहयम् ।
चव्यतिक्ताकलिः शनि-शताङ्गालवणानि च ॥
सन्धिविल्लाजनीदा च गणोऽष्टाविंशतिर्मतः ।
एतानि समभागानि स्रक्चूर्णानि कारयेत् ॥

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ततो विडालपदकं पिवेदुण्येण वारिणा ।
 एरण्डतैलयुक्तन्तु सदा लिङ्गात् ततो नरः ॥
 कासं हन्यात् तथा शोथमर्शांसि च भगन्दरम् ।
 हृच्छूलं पार्श्वं शूलञ्च वातगुल्मं तथोदरम् ॥
 ह्रिकाश्रासप्रमेहांश्च कामलां पाण्डुरोगताम् ।
 आमान्वयमुदावर्त्तमन्त्रद्विं गुदं क्रिमौन् ॥
 अन्यं च ग्रहणीदीघो ये मया परिकीर्त्तिताः ॥
 महाज्वरोपसृष्टानां भूतोपहतचेतसाम् ।
 अप्रजानान्तु नारीणां प्रजावर्द्धनमेव च ।
 विजयो नाम चूर्णोऽयं कृष्णावेद्येण पूजितः ॥

4. Satāvari Taila.

शतावरौतैलम् ।

शतावरौ वलायुष्मं पश्यौ गन्धर्वहस्तकः ।
 अश्वगन्धं शृङ्गा च विलः काशः कुरण्टकः ॥
 एषां सार्द्धं पलान् भागान् कल्पयेच्च विपाचयेत् ।
 चतुर्गुणेन नीरेण पादशेषं शृतं नयेत् ॥
 नियोज्य प्रस्थतैलेन क्षीरप्रस्थं विनिक्षिपेत् ।
 शतावरौरसप्रस्थं जलप्रस्थञ्च योजयेत् ॥
 शतावरौदेवदारुमांसीतगरचन्दनम् ।
 शतपुष्पावलाकुष्ठमेलाश्रेलियमुत्पलम् ॥
 ऋद्धिमेदा च मधुकं काकोली जीवकस्तथा ।
 एषां कर्षसमेः कल्कैस्तैलं गोमयवर्जिता ॥
 पचदनेन सिद्धतैलेन नरः स्त्रीषु वधायते ।
 नारी च लभते पुत्रं योनिशूलञ्च नश्यति ॥
 अङ्गशूलं शिरःशूलं कामलां पाण्डूतां तथा ।
 गृध्रसीं श्लेष्मीशेषञ्च मेहान् दृष्टापतानकम् ॥
 सदाहं वातरक्तञ्च वातपित्तगदार्हितम् ।
 असृग्दरं तथाभानं रक्तपित्तं नियच्छति ।
 शतावरौतैलमिदं कृष्णावेद्येन भाषितम् ॥

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5. Catūrmukha.

चतुर्मुखः ।

रसगन्धकलीहासं समं सृताद्दिहम च ।
सर्वं खल्वतले चिष्टा कन्यारसविमर्हितम् ।
एरुण्डपत्रैराविष्ट्य धान्यराशौ दिनतयम् ।
संस्थाप्य च तदोद्भूत्य सर्वरोगेषु योजयेत् ।
एतद्रसायनवरं चिफलाभघुसंयुतम् ।
चयमेकादशविधं पाण्डुरोगान् प्रमेहकान् ।
शूलं श्वासश्च ह्रिकाश्च मन्दाग्निं चाक्षपितकम् ।
त्रणान् सर्वाणामवातं विसर्पं विद्रधिं तथा ।
अपस्मारं महीन्यादं सर्वांशंसि त्वगामयान् ।
क्रमेण शीलितं हन्ति वृक्षमिन्द्राग्निं यथा ।
पौष्टिकं बल्यमायुष्यं पुत्रप्रसवकारणम् ।
चतुर्मुखिन देवेन कृष्णादेयस्य सूचितम् ॥

6. Katūka Ghṛta.

हारीताल्कटुकं घृतम् ।

विफलां पञ्चमूलीं हे कुलत्थान् बदरान् यवान् ॥
द्विपलिकान् जलद्रोणे त्वष्टभागावशेषितम् ।
निःस्त्राव्य विपचैत्कटकं दत्त्वा प्रस्थं च सर्पिषः ॥
पिप्पली पिप्पलीमूलं चव्यचिचकनागरम् ।
पुष्करातिविषे भार्गी शठी सप्तच्छदं वचा ॥
रजन्वी नक्तमालं च पाटि हे शिशुतुम्बक ।
सोमवल्कीऽर्कमूलानि मदनं कटुरोहिणी ॥
तेजस्विनी सगोजिह्वा चन्दनं कण्टकारिका ।
किराततित्तकं मुलं पटोलं सदुरालभम् ॥
वयस्थां पित्रुमन्दं च कटुकं हिङ्गुना सह ।
एतान्वसमान् दत्त्वा चारौ क्षार्थपलोन्मिती ॥
लवणानां च पश्चानां कर्षं कर्षं प्रदापयेत् ।
सिद्धं तन्मात्रया पीतं सर्वजीर्णस्वरापहम् ॥

दृष्टोद्गृह्यणीदोषशासकासाशंसां हितम् ।
गुल्फं कटुकं नाम कृष्णवैद्येण पूजितम् ॥
दीर्घकालप्रयुक्तानां ज्वराणाममृतोपमम् ।

7. Mahāgouryādyā Ghr̥ta.

कृष्णवैद्याद्ये महागौर्याद्यं घृतम् ।

गौरी हरिद्रा मञ्जिष्ठा मांसौ कटुकरोहिणी ॥
प्रपीच्छरीकं मधुकं भद्रमुस्तं सचन्दनम् ।
जातीनिम्बपटोलं च कारञ्जं वीजमेव च ॥
कटुफलं समधूच्छिष्टं समभागानि कारयेत् ।
पञ्चवस्त्रकषायिणं घृतप्रस्थं विपाचयेत् ॥
चौरदिप्रस्थसंयुक्तं शनैश्च हस्मिना पचेत् ।
एतद्गौरं महावीर्यं सर्वव्रणविशोधनम् ॥
आगन्तुसहजाश्चैव क्षिरःक्षिप्वाश्च ये व्रणाः ।
विवभामपि नाङ्गीं च रोहयेच्छीघ्रमेव च ॥

8. Rohitāka Ghr̥ta.

कृष्णवैद्यात् श्लोक्ति रोहीतकं घृतम् ।

रोहीतकात् पलशतं संचुद्य बदराढकी ।
पाचयित्वा मज्जद्रीणे चतुर्भागावशीषिते ॥
घृतप्रस्थं समावाह्यं क्वाणं चौरं चतुर्गुणम् ।
तस्मिन् द्रव्यानिमांश्चैव सर्वान् कर्षसमन्वितान् ॥
व्योषं फलत्रयं हिङ्गुं यवान् तुम्बुरुं विडम् ।
अजाजीकुष्ठलवणं दाडिमं देवदारु च ॥
पुनर्नवां विशालां च यवचारं सपुष्करम् ।
विडङ्गं चित्रकं चैव हृषीकं चविकां वचाम् ॥
एभिर्द्रव्यैर्घृतप्रस्थं स्थापयेद्वाजने शुभे ।
पायशेषं पलं मात्रां व्याधीन् शमयते हठात् ॥
श्लोचं श्लोचोदरं चैव श्लोहशूलं तथैव च ।
हृच्छूलं पार्श्वशूलं च कुक्षिशूलमरोपकम् ॥

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विषमशूलं शमयेत् पाण्डुरोगं सकामलम् ।
कृद्यतीसारशूलघ्नं तन्द्राञ्चरविनाशनम् ॥
रोहोतघ्नं ह्येतत् ब्रीहानं शमयेत्तद्भुतम् ।

9. Gauryādyā Ghr̥ta.

कृष्णादेयाद्गुणे गौर्याद्यं घृतम् ।

गौर्यारिष्टपटोलरोध्रफलनीयध्वाह्ननीलोत्पलै-
र्भञ्जिष्ठाकटुकैन्द्रवारुणिजपामूर्वाभिशाचन्दनैः ।
जातीचीरकपत्रकेशरदलैः पूतीकघोटाफलै-
स्तुल्यैः सिकथकसारिवाहययुतैर्गन्धैः घृतं पाचयेत् ॥
यष्टिचीरसपञ्चकोलजलदकाद्यैश्च गौर्यादिभिः
सिद्धं सर्पिरिदं हितं विषु भवेत्सद्यः चतेषु भुवम् ।
ये गूढाशिरकालजातगतयः प्रोच्छिन्नमांसा व्रणा
सखावाः सरुजः सदाहपिडिकाः शुष्यन्ति रोहन्ति च ॥

10. Vindu Ghr̥ta.

कृष्णादेयाद्विन्दुघृतम् ।

विषता विफला पाठा दली कटुकरोहिणौ ॥
चतुरङ्गुलमज्जा च तथा च कटुकचयम् ।
चित्रकं च बृहत्पत्नी च तथा च गजपिप्पली ॥
रुहीचीरपलं दद्यात् घृतस्थाप्यै प्रदापयेत् ।
यावन्तः स पिवेद्विन्दून् तावद्देगान् विरिञ्चते ॥
एतद्विन्दुघृतं सिद्धमग्निभिः परिकीर्तितम् ।

11. Mahāvindu Ghr̥ta.

कृष्णादेयाद्गुणे महाविन्दुघृतम् ।

रुहीचीरपले द्वे च प्रस्थार्धं चैव सर्पिणः ॥
कम्पिज्जकपलं चैव शार्पार्धं सैन्धवस्य च ।
चिह्नतायाः पलं चैव कुडवं भाविजाह्नसात् ॥
तीव्रप्रस्थे न संयुक्तं शनैश्च शक्तिमा पचेत् ।
वर्षप्रमाणं दातव्यं कठरे शीघ्रशुक्लवीः ॥

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तथा कर्णोत्थरोगेषु शुद्धीत कुशलो भिषक् ।
एतद्द्वादिनिचयाभसमूलान् सपरिग्रहान् ॥
निहन्ये ष प्रयोगो हि वायुजलधरानिव ।
पञ्चगुल्लवधार्थाय सर्पिरितत् प्रकीर्तितम् ॥
सर्वासुरवधार्थाय यथा वज्रं विडौजसा ।
महाविन्दुघृतं सिद्धं सर्वोदरहरं परम् ॥

12. Abhayādyā Vāṭaka.

गुल्मी अभयाद्या वटकाः ।

हरीतकीनां द्विपलं यन्त्रिकं वेतसं तथा ।
पलाय चार्धं कर्षांश्च व्योषश्चास्त्रवाष्पिकाः ॥
यवानौ चाजमोदा च कारवीशठिपौष्करम् ।
चव्यसौवर्चलविडं हृषुषाजानिधान्यकम् ॥
कोलाहलं दाडिमं चेति चातुर्जातं च कार्ष्णिकम् ।
चूर्णं गुडद्विगुणितं कृत्वा तु वटकान्भजित् ॥
गुल्मानाहोदरप्लीहपाण्डुरोगैश्चिह्नीगदान् ।
कासातीसारपार्श्वतिश्वासरोगं च कामलाम् ॥
मदाल्यवनीमैहृहिकापीनसपित्तजान् ।
शूलं ज्वरं च शमयेदग्निदीप्तिकराः परम् ॥
कृष्णाभिरुक्षितयुक्तस्तु नित्यं जायते च ॥

13. Aṣṭacatvāriṃśa Guggulu Guṭikā.

गण्डमालायामष्टाचत्वारिंशत्संज्ञा गुग्गुलुगुटिका ।

त्रिकटुविफलासुखं कुटजं गजपिप्पलीम् ।
त्वग्गोलापत्रहृषुषायन्त्रिकं नीरकद्वयम् ॥
विडङ्गं चित्रकं पाठां वायमाणां दुरालभाम् ।
पटोलैन्दुयवान् दारु पक्षैश्च लवणानि च ॥
यवानौ वाष्पिकां भार्गी हरिद्रि सारिवाडयम् ।
दाडिमं पौष्करं धानं वचां चारुद्वयं तथा ॥

HISTORY OF INDIAN MEDICINE

पिप्पलीं चाजमोदं च तित्तिडीकास्त्रवेतसम् ।
तुल्यदण्डि च सर्वाणि कार्षिकाण्युपकल्पयेत् ॥
सूक्ष्मचूर्णीकृतेष्वेषु पलानि दश पञ्च च ।
महिषाक्षस्य मतिमान् तत्प्रादेन च माचिकम् ॥
अष्टचत्वारिंशरसंज्ञः कृष्णावेण भाषितः ।
गण्डमालापचीरग्निसूकसुन्निगण्डदान् ॥
जयाकावातशीफांसं सन्धास्तम्भं तथार्दितम् ।
अशींसि च प्रमेहान् स्थूलदोषगुदामयान् ॥
अवुदं प्राणरोगं च वाधियं गृध्रसीं तथा ।
पुतिनासं प्रतिश्यावां पिटकं चतविद्राघम् ॥
सीदरामन्नवृद्धिं च जयेदग्निं च दीपयेत् ॥

14. Guḍa Kuṣmāṇḍakāvaleha.

गुडकूष्माण्डकावलेहः ।

कूष्माण्डकात्पलशतं सुखिन्नं निष्कलीकृतम् ।
प्रस्थं तैलघृताद्देयं तस्मिंस्तप्ते प्रदापयेत् ॥
त्वक्पत्रधान्यकं व्योषं जीरकैलाह्वयानलम् ।
गन्धिकं चव्यमातङ्गपिण्गलीरकानेरकम् ॥
शङ्काटकं कसेरुं च पेलवं तालमस्तकम् ।
चूर्णीकृत्य पलांशेन गुडस्य तुलया पचेत् ॥
शीतीभूते पलान्यष्टौ सधुनः संप्रदापयेत् ।
कफपित्तानिलहरं सन्दाघीनां च दीपनम् ॥
कृशानां बृंहणं श्रेष्ठं वाजीकरणसुत्तमम् ।
प्रमदासु प्रसक्तानां ये चान्ये चीचरेतसः ॥
अयेचैव गृहीतानां परमुक्तं भिषग्विजितम् ।
कासं श्वासं ज्वरं हिक्कां हन्ति कर्दिसरोचकम् ॥
गुडकूष्माण्डकं ख्यातं कृष्णावेण्येण पूजितम् ।

15. Khadirāsava.

कुष्ठे खदिरासवः ।

खदिरस्य तुलार्धं तु तत्तुल्यं देवदार्वपि ॥
बराया विंशतिर्दार्ढ्याः पलानां पञ्चविंशतिः ।
वाकुच्या द्वादशपलान्यष्टद्रोणेऽभसः पचैत् ॥
द्रोणशेषे कषाये तु पूते शीते विनिक्षिपेत् ।
धातक्या विंशतिपलं माक्षिकस्य शतद्वयम् ॥
शर्करायास्तुलामेकां चूर्णानीमानि दापयेत् ।
कङ्गोलकं त्वङ्गं च एला जातीफलं त्वचम् ॥
केसः मरिचं पत्रं पलिकाव्युपकल्पयेत् ॥
पिप्पलीनां तु कुडवं स्थापयेद्भृतभाजने ॥
मासार्धं पिवेन्मात्रामपेक्ष्याग्निबलावलम् ।
सर्वकुष्ठहरो ह्येष पाण्डुहृद्रोगकासनृत् ॥
कृमिशिख्यबुद्दगन्धिगुणश्रीहृदीदरान्तकृत् ।
एष वै खदिरारिष्टः कृष्णात्रेयेण पूजितः ॥

16. Dvātrimśaka Kvātha
Rāsnādi Kvatha.

सर्ववातरोगे रास्नादिकाथः ।

रास्ना गुडूची देवाहमेरुखडमभया शठी ।
बला चारुवधः शुण्ठी शतपुष्पा पुनर्नवा ॥
पञ्जसूली विवा मुखी सैरेयकदुरालभे ।
यवानी पीष्करं मूलं वाजिगन्धा प्रसारणी ॥
गीचुरथाटकरुच्य हपुषा हज्जदारुकम् ।
शतावरी समझा च गुग्गुलुर्गिरिजं तथा ॥
समभागेरिमैः सर्वैः कषायमुपकल्पयेत् ।
पिवेत्सर्वाङ्गि वाते सामे सन्ध्यस्थिमञ्जरी ॥
वातरोगेषु सर्वेषु कस्य शोफेऽपतनके ।
मन्धासक्ते च हृद्रोगे पश्चाच्चातेऽपतनके ॥

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अर्हिताचेपके कुञ्जे हनुग्रहशिरोग्रहे ।
गृध्रस्त्रां जानुरोगे च गुण्ये यत्ने कटिग्रहे ॥
सामे चैव निरामे च समधातुगतेऽनिखे ।
आवृतेऽनावृते चैव वातरक्ते विशेषतः ।
एष हाविंशकः काथः कृष्णामेयेण पूजितः ॥

17. Candananda Cūrṇa.

चन्दनाय चूर्णे ।

चन्दनं तगरं कुष्ठं सट्टीचिगन्धवासकं ।
मञ्जीष्ठाभौरुन्ध्रौकापाठाश्यामाप्रियङ्गुभिः ।
स्वयंशुभा पौलुपथीं विषा रास्ना गवादनौ ।
काकोत्थौ जीवकं मेदे पुष्करं घनवालुकं ।
विदारौ चैव वासन्ती च वृषं दन्ती विडङ्गकं ।
पशुकचैन्द्रवचश्च तथारम्बधचिचकं ।
धान्यकं पञ्चजौरिण तथा तालीशपचकं ।
खादिरं तगरश्चैव कालीयकश्च कैकतं ।
नागकेशरकश्चैव परुषश्च समांशिकं ।
सखर्जुरं भिषक् सम्यक् सर्व्वमेकैव भर्द्दयेत् ।
भावितं पुनरेवञ्च मधुना सघृतेन च ।
लहोऽयश्च सदा शस्तधापकारिऽतिदारुणे ।
उन्मादे कामलारोगे पाण्डुरोगे हृलौसके
राजयक्ष्मी रक्तपित्ते त्रिक्तातिसारपीडिते ।
रक्तातिसारि शोषे च शिरोरोगे सदाञ्जरे ।
तप्तकथमके च्छर्द्दिदाहे च समदोष्ये ।
अश्र्वर्याश्च प्रसेहेषु कासे द्राप्ते च पीनसे ।
एतेषाश्च प्रयोक्तव्योः सर्व्वरोगनिवारणः ।
बन्धगानाश्च प्रयोक्तव्यो ब्रह्मानाश्च विशेषतः ।
वालानाश्च हितश्चैव शृणु चान्न प्रमाथकं ।
उत्तमे चीरमात्रञ्च पादहीनानु मध्यमे ।
दद्यात् चीरयुतं स्त्रीणां वार ॥ चीरसंयुतं ।

एवं प्रयोजितो रोगे महाकल्को मतो बुधैः ।

वलवान् गुणवांश्चैव भवतीह फलप्रदः ।

वरकुञ्जरवाहानामुपयुक्तो हितो मतः ।

भिषग्भिः कथ्यते लेहः कृष्णादिवेष पूजितः ।

इति चन्दनाद्यं चूर्णम् ।

18. Nārāyaṇa Taila.

नारायणं तैलम् ।

सपित्ताविकलश्वासः पक्कानः पतति लघुः ।

न वस्तिशूलो भवति वामवाते श्मः कृमः ।

श्वासपाकीति विज्ञेयो न कुर्यात् तस्य पाचनम् ।

विरेचनं न कर्तव्यं सन्धनं तस्य कारयेत् ।

कटिपृष्ठे वक्षोदेशे तोदनं वस्तिशूलता ।

गुणवज्जठरं गर्ज्जत् तथान्ते शीफमेव च ।

शिरोगुरुत्वं भवति वामे च पतते भृशम् ।

सर्वाङ्गो भवेत् सोऽपि विज्ञेयः सुविज्ञानता ।

तस्य वै पाचनं कुर्याद्विरेचनमतः परम् ।

विष्टम्भी गुणपाकी च सर्वाङ्गोऽन्यः कौर्त्तितः ।

विज्ञेयस्तत्र यः साध्यश्चान्यो हौ कष्टसाध्यकौ ।

केही चामस कथितः कृत्वापश्चारनियहम् ।

श्लोमाकः पाटला विस्व तर्कारी पारिमद्रकः ।

अश्वगन्धा कष्टकारी शोथघ्नी च प्रसारिणी ।

श्वदंष्ट्रा च वला चैवातिवला समभागिका ।

पादशेषं जलद्रोणे कथितं स्थावरीततः ।

वन्त्यमाणानि योज्यानि मेवजानि भिषग्वरैः ।

शतपुष्पा वचा मांसौ दारु शैलेयकं वरा ।

पतङ्गं चन्दनं कुष्ठं तथान्यं रक्तचन्दनम् ।

करञ्जबीजांश्चमती तिसृगन्धि पुनर्नवा ।

राक्षा तुरङ्गगन्धा च सैन्धवं च दुरालभा ।

निजी च सुरसा चैतत् प्रत्येकान् प्रलक्षयम् ।

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चूण कृत्वा चिपेत् तव चिपेक्षाचारसादकम् ।
शतावरौरसं चैव अजाचीरं चतुर्गुणम् ।
दधि तच्चादकं गव्यं तिलतैलं प्रयोजयेत् ।
सिद्धं तत्र प्रदृश्येत ततो मङ्गलवाचनम् ।
प्रतिच्छेनं प्रतिष्ठाप्य नारायणमिदं स्मृतम् ।
हन्ति वातविकारांश्च अपस्मारग्रहांस्तथा ।
शिरोरोगान् कर्णरोगान् कुष्ठान्यष्टादशान्यपि ।
बन्ध्या च लभते पुत्रं षण्डीऽपि पुरुषायते ।
कृशो युवायते मूर्खो विद्याराधनतत्परः ।
नारायणमिदं तैलं कृष्णवेधेण भाषितम् ।

इति नारायणं नाम तैलम् ।

19. Mahāmayūra Ghr̥ta.

महामायूर घृतम् ।

See pages 438-39.

20. Jogendra Rasa.

योगेन्द्ररसः ।

विशुद्धंरससिन्दुरं तदङ्गं शुद्धहाटकम् ।
तत्समं कान्तलौहञ्च तत्समं चाधमेवच ॥
विशुद्धं मौक्तिकञ्चैव वज्रञ्चतत्समंसतम् ।
कुमारिका रसैर्भावं चान्यराशीदिनवयम् ॥
तथोरत्तिचयमितावटीं कुर्याद्विचक्षणः ।
योगवाहीरसोऽष्टौष सर्वरोग कुलान्तकः ॥
वातपित्तभवान् रोगान् प्रमेहान् बहुभूतताम् ।
सूत्राघात सपस्वारं भगन्दर गुदामयम् ।
उग्रादमूर्च्छां यक्ष्माणं पक्षाघातं हतेन्द्रियम् ।
शूलान्नपित्तकं हन्तिभाक्करलिमिरं यथा ॥
चिफलारसयोगेन शुभय शीतवापि वा ।
भक्षयित्वाभवेद्रोगी कामरूपौ सुदर्शनः ॥
राजीसीधं गवां चीरं कृशाणाञ्च विशेषतः ।
योगेन्द्राख्योरसोनाम्ना कृष्णवेधे विनिर्मितम् ॥

DATTĀTREYA.

Dattātreya was the son of Maharṣi Atri and Anasūyā. It is said that he was an incarnation of Viṣṇu. He taught Prahlāda, the pious dānava prince, the science of Ātma Vidyā or knowledge of soul. He had three sons, Nimi, Somadatta and Durvāsā. He favoured Kārtavīrya with a thousand hands.

His works : Nāḍītatvavidhi—

Mss : G.O.M.L. No. 13158. Vol. xxiii.

दत्तात्रेय मतम् अष्टाष्टोका सहितम् :—A treatise dealing with the symptoms, diagnosis and treatment of diseases and also the preparation of various medicines, etc., according to Dattātreya with Telugu meaning :

Beginning :

नारायणं गुणवासं वन्दे षट्विंशकं विभुम् ।

नरं च जन्तुत्त्वानां तदांशं पञ्चविंशकम् ॥

नाडीनां लक्षणं वक्ष्ये दत्तात्रेयमतानुगम् ।

यदध्यामं न जनाति चित्वां प्राणगतिं सुधीः ।

पञ्चभूतात्मको देहस्त्रिदोषसप्तधातुकः ।

विगुणोऽनेकविकृतिरनेकमलसञ्चयः ॥

* * * *

स्पर्शनात् पीडनात् घातात् खेदनात्तर्दनादपि ।

तासु(च) प्राणसञ्चारं प्रयत्नेन विशेषयेत् ॥

विज्ञेयनाडिका वक्ष्य सामान्येन मतक्रमात् ।

पादयोर्हस्तयोः कण्ठमूलयोर्ग्राणमूलयोः ॥

पादयोर्नाडिकास्थानात् गुल्फस्य यज्जुलित्रयम् ॥

* * * *

Colophon :

इति नाडीतत्त्वविधौ दत्तात्रेयमते प्रथमोऽध्यायः ॥

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End :

आढकं सूपपलं(क) च ताम्बूलं सेवितं नरः ।

स्त्रीणां च रोगसंहारं नानारोगहरं परम् ॥

सृतसूतं देवदारु त्रिकदुधेन्द्रवारुणी ।

शर्करासहितं खादिक्कासकासहरं परम् ॥

* * * *

देवदानवगन्धर्वयक्षराक्षसपन्नगाः ।

पिशाचादितरं चेति भूतग्रहगणोऽष्टधा ॥

MS: G.O.M.L. Vol. xiii. 6400-6411, 14548 = दत्तात्रेयज
कवच etc.

There are numerous charms, hymns and stotras addressed to Dattātreya to destroy one's enemies, to make one wise, etc.

HĪRANYĀKṢA.

He is referred to in the *Caraka Saṁhitā* I. xxv. as having refuted the arguments of Vāryovid on the origin of diseases. He says that men and diseases owe their origin to the five elements, and cites the opinion of the Sāṁkhya philosophers in support of his arguments :

हिरण्याक्षस्तु नेत्याह न ज्ञात्वा रसजः स्मृतः ।

नातीन्द्रियं मनः सन्ति रोगाः शब्दादिजासया ॥

षड्धातुजस्तु पुरुषो रोगाः षड्धातुजासया ।

राशिः षड्धातुजो ह्येष साङ्गैराद्यैः परीक्षितः ॥

तथा ब्रुवाणं कुशिकमाह

Caraka Saṁhitā, I. xxv.

He is described there as Kuśika also. But Kuśika occurs as the name of another physician in the list of sages who wanted to learn the Science of Medicine.

* * * कुशिकी वादरायणः ।

शक्ररात्रोः हिरण्याक्षः * * * ॥ *Caraka Saṁhitā*, I. i.

But he is again called Kauśika Hiranyākṣa हिरण्याक्ष कौशिकः । in the *Caraka Saṁhitā* I. xxvi where he is referred to as holding a discourse on Taste रस, with the other sages :—

चत्वारो रसा इति हिरण्याक्षः कौशिकः स्वादुर्हितश्च स्वादुरहितश्चास्वादुरहितश्च स्वादुर्हितश्च ॥

Caraka Saṁhitā, I. xxvi.

Hiranyākṣa is quoted in *Vyākhyā Madhukoṣa* where his name is written as Hiraṇākhyā हिरणाख्यः :—

हिरण्याख्येऽप्युक्तं—

संसावदाह-पाकाद्यैश्चिनः स्फोटैर्भयान्वितः ।

ससाको नियगदिः स्यात् शक्त्या पीडितः शिशुः ॥

Vyākhyā Madhu Koṣa, Vālaroga Nidāna p. 391.

Cakrapāṇidatta in his *Ayurvedadīpikā* or Commentary on *Caraka Saṁhitā* I. xxv identifies Kuśika and Hirnyākṣa कुशिक इति हिरण्याक्षस्य नाम । “Kuśika is the name of Hirnyākṣa.”

VADĪŚA.

He is surnamed Dhāmārgava (*i.e.*, Vaḍisa Dhāmārgava in the *Caraka Saṁhitā* I. xii). There he supports Kumāraśīrā Bharadvāja in the discussion on the qualities of the Vāyu, and says :

तच्छ्रुत्वा वाक्यं वडिशो धामार्गव उवाच । एवमेतद्यथा भगवानाह । एतान्येव वातप्रकोपनप्रश्ननानि भवन्ति । यथा लेनमसङ्घातवन्तमनवस्थितमनासाद्य प्रकोपनप्रश्ननानि प्रकोपयन्ति प्रश्नयन्ति वा तदनुव्याख्यास्यामः । वातप्रकोपनानि खलु रुचलघुः शीतदारुणखरविषदशुषिरकराणि शरीराणां । तथाविधेषु हि शरीरेषु वायुराशयं लब्ध्वा आप्याय्यमानः प्रकोपमापद्यते । वातप्रश्ननानि पुनः सिग्धगुरुष्वक्ष्णसदुपिष्ठलघनकराणि शरीराणां । तथाविधेषु शरीरेषु वायुरासज्य मानश्चरन प्रशान्तिमापद्यते ॥

Caraka Saṁhitā, I. xii.

He appears again in the discourse on Taste or “Rasa” where he says : The tastes are of 8 kinds :

अष्टौ रसा इति वडिशो धामार्गवो मधूरास्त्रलवणकटुतिक्तकषायचाराव्यक्ताः ॥

Caraka Saṁhitā, I. xxvi.

In the discussion, as regards the part of the foetus which appears first, he holds the opinion that the upper and lower extremities are the members which are formed before any other structures :

हस्तपादमिति वडिशस्तत्करणत्वात् पुरुषस्य इन्द्रियाणीति ।

Caraka Saṁhitā, IV vi.

SĀṆKṚTYĀYANA.

In the *Caraka Saṁhitā*, I. xii there is recorded a conversation between the sages as to the qualities of the Vāyu. There Sāṅkṛtayana is referred to as Kṛśa or lean. He mentions six qualities of Vāyu :

1. Rūkṣa = Dryness.
2. Laghu = Lightness.
3. Sita = Coldness.
4. Dārūna = Motion or causing hardness by absorption.
5. Khara = Roughness.
6. Viṣada = Plain or Smoothness.

He was supported by Kumārasira Bharadvāja, Vaḍiśa Dhāmārgava and others.

तत्रोवाच ऋशः साङ्गत्यायनः । रुक्लक्ष्णशीतदारुणखरविषदाः षड्विधे वातगुणा इति ।

Caraka Saṁhitā, I. xii.

ŚARALOMĀ.

Śaralomā Rṣi is said to have expressed his view as regards the question of origin of diseases, raised by Rājaraṣi Vāmaka. He appears to have contradicted the view of Maudgalya in the *Caraka Saṁhitā*.

“Then Śaralomā Rṣi said, “No, that cannot be; Soul cannot be the cause of disease. The soul naturally avoids sorrow; it will never try to plague itself with diseases. The Mind, being under the influence of Raja and Tama qualities, originates the body and the diseases.”

शरलोमा तु नेत्याह न ह्यात्मात्मानमात्मना ।

योजयेद्वाधिभिर्दुःखैर्दुःखः इषौ कदाचन ॥

रजस्तमोभ्यान् मनः परीतं सत्वसंज्ञकम् ।

शरीरस्य समुत्पत्तौ विकाराणाञ्च कारणम् ॥

Caraka Saṁhitā I, xxv.

KĀPYA.

In the *Caraka Saṁhitā* he is styled as Bhadra Kāpya or Kāpya the Noble. He refutes the arguments of Śanuaka that the diseases are caused by hereditary transmission and says :

“No that cannot be; the offspring of a blind father is not necessarily blind, so the parents cannot be said to have originated the body and its diseases. The man and his diseases owe their origin to his own works in a previous birth.”

भद्रकाप्यस्तु नेत्याह न ह्यन्वोऽन्वात प्रजायते ।

मातापितृव्यं ते पूर्वसुत्पत्तिर्नोपपद्यते ॥

कर्म्मजस्त मती जन्तुः कर्म्मजास्तस्य चामयाः ।

न ह्युते कर्म्मणी जन्म रोगाणां पुरुषस्य च ॥

Caraka Saṁhitā, I. xxv.

He is mentioned as one of the sages present at a meeting of the Ṛṣis as narrated in the *Caraka Saṁhitā* I. xxvi; the chapter is called *Ātreya Bhadra Kāpīya*. A discussion about Taste and Food was the result. Bhadra Kāpya says : “There is surely a single taste or *rasa* only. This *rasa* is only recognisable by tongue, and the wise consider it to be one of the objects,—*rupa*, *rasa* etc. This *rasa* or taste is nothing but water.”

एक एव रस इत्युवाच भद्रकाप्यो यं पञ्चानामिन्द्रियार्थानामन्यतमं जिह्वावैषयिकं
भावभावचक्षते कुशलाः । स पुनरुदकादनयं ॥

Caraka Saṁhitā, I. xxvi.

In the same chapter he expresses himself again on the incompatibility of fish and milk as articles of dietary; he allows all the fishes except the *Oilcīma*, which, he says,

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The ancient physician Kāṅkāyana is probably the Kankah or Katka of the Arabs (see *Reinaud, Mem. Sur l'Inde, p. 314 ff.*), who is expressly termed Vāhlika-bhiṣaja. His name appears amongst the teachers of the Atharva-pariśiṣṭhas.

Formulæ attributed to Kāṅkāyana :—

<i>Formula</i>	<i>Author</i>	<i>Book</i>	<i>Page.</i>
1. Prescription of a purgative for bilious subjects	}	Kāṅkāyana Bower Ms. xi. ...	166
2. Kāṅkāyana Modaka		{ V. K. V. ... 95 C. D. ... 57	
3. Kāṅkāyana Guṭikā	}	{ H. S. ... 203 C. D. ... 180 Sā. S. ... 133 Śa. Sl. ... 17	
		{ G. N., I. ... 103	
4. Kāṅkāyana Vāṭaka		G. N., I. ... 103	

1. Kāṅkāyana's Purgative.

काङ्कायन-विरचनम् ।

गुडम् द्राक्षारसम् चोद्रे तथैव च हरितको ।

एतत्काङ्कायनप्रोक्तं पैत्तिकानां विरचनम् ॥

(935) Molasses, juice of raisins, small bee's honey, and chebulic myrobalans (Haritaki):—these make Kāṅkāyana's prescription of a purgative for bilious subjects.

Bower Ms. xi. p. 166.

2. Kāṅkāyana Modaka.

काङ्कायनमोदकः ।

पथ्या पञ्चपलान् कसलाज्या सरिचस्य च ।

पिप्पलीपिप्पलीमूल-चम्पचिन्नकनागराः ॥

पलाभितृष्णाः क्रमशो यवचारपलद्वयम् ।
भक्षातकपलान्यष्टौ कन्दस्तु द्विगुणो मतः ॥
द्विगुणेन गुड़नैषां वटकान् सन्धितान् ।
कृत्स्नं भक्षयेत् प्रातस्तत्क्रमशोऽनु वा पिवेत् ॥
मन्दाग्निं दीपयत्येष ग्रहणोपायुरोगनुत् ॥
काङ्कायनेन शिष्येभः शस्त्रचाराग्निभिर्विना ।
भिषग्जितमिति प्रोक्तं श्रेष्ठमर्शविकारिणाम् ॥

3. Kāṅkāyana Guṭikā.

गुग्गे काङ्कायनगुटिका ।

सठौं पुष्करमूलं च वङ्गं लवणपञ्चकम् ।
शृङ्गवेरं वचां चैव पलिकानि समाहरेत् ॥
द्विधतायाः पलं कुर्यात्तन् कर्षानयं हितुतः ।
यवचारपले द्वे च द्वे पले चास्त्रवेतसात् ॥
यवान्यजानिमरिचं धान्याकं शीतपुष्पकम् ।
उपकुञ्जमोदाभ्यां तथैवाष्टमिकामपि ॥
मातुलुङ्गरसेनैता गुटिकाः कारयेद्विषक् ।
तासामिकां पिवेद्वा तिस्रोऽथ च सुखाब्जना ॥
अम्लैश्च मधुः पातव्या छतेन पयसा तथा ।
एषा काङ्कायनेनोक्ता गुटिका गुल्मनाशिनी ॥
अर्शोद्विद्रोगशमनी कृमोणां च विनाशनी ।
गौसूचयुक्ता शमयेत्कफगुल्मं चिरोत्थितम् ॥
चौरिणं पित्तगुग्गु च मधुरम्लैश्च वातिकम् ।
चिफलारससूत्रैश्च नियच्छेत्सान्निपातिकम् ॥
रक्तगुग्गु च नारीणासुष्टीचौरिणं पाथयेत् ।

Gada Nigraha.

Kāṅkāyana Guṭikā.

काङ्कायनगुटिका ।

यसानी जीरकं धान्यं सरिचं गिरिकर्षिका ।
अजमोदोपकुञ्जी च चतुःशाखा पृथक् पृथक् ॥

if eaten with milk, may cause diseases, and sometimes even death.

तदनन्तरमावेद्यवचनमनुनिश्चय भद्रकाप्योऽग्निवेशमुवाच । सञ्ज्ञानेव मत्स्यान्
पयसा सहभ्यवहरेत् अन्यैकस्माच्चिचिमात् । स पुनः शकली, स्वर्वतो लोहितराजी
रोहिताकारः प्रायो भूमौ चरति तद्धेतु पयसा सहभ्यवहरेन्निःसंशयं शोणितजानां
विवन्धजानां वा व्याघ्रीनामन्यतमम् अथवा मरणं प्राप्नुयादिति ॥

Caraka Saṁhitā, I, xxvi.

As regards the question of the part of the foetus first formed, he says : “ The navel is the part which appears first, for this is the part where nutriment from the mother enters the body of the foetus :

नाभिरिति भद्रकाप्य आहारगम इति ।

Caraka Saṁhitā IV. vi.

This opinion has been ascribed to Parāśara in the *Suśruta Saṁhitā*, IV, iii :—

नाभिरिति पाराशर्यस्ततो हि वर्धते देहो देहिनः ।

KĀŊKĀYANA.

Kāṅkāyana is the name of an ancient physician who is referred to in the *Caraka Saṃhitā* I. xvi as the foremost among the Vaidyas of Vālhika or Balkh : काङ्कायनश्चाङ्गीको वाङ्गीकभिषजां वरः॥ He is there represented as having held with Nimi and other physicians a discussion on the number of "rasa" or tastes. He was of opinion that the tastes were innumerable and that they could only be described according to their seat, quantity, and mode of action :

अपरिरुख्येया रसा इति काङ्कायनो वाङ्गीकभिषगाग्रयणकर्त्तृरुक्ताविशेषाणाम-
परिमयत्वात् ।

He is also referred to in the *Caraka Saṃhitā* I. xiv as contradicting the opinion of Kumārasīrā Bharadrāja about the origin of diseases and as having held the view that Brahmā, the creator, is the cause of ease and disease.

काङ्कायनस्तु नेत्याह न चारभः फलं भवेत् ।
भवेत् स्वभावाद्वावानामसिद्धिः सिद्धिरिव वा ।
स्रष्टा त्वामतिसङ्ख्यो ब्रह्मापत्यं प्रजापतिः ।
चेतनाचेतनास्यास्य जगतः सुखदुःखयोः ॥

He is named in the *Caraka Saṃhitā* I. i in a list which contains the names of a number of other ancient physicians. His opinion is also quoted in the same book IV. vi as regards the part of the foetus formed first. His opinion is : "The heart being the seat of life and consciousness is the part formed first :

हृदयमिति काङ्कायनो वाङ्गीकभिषक् चेतनाधिष्ठानत्वात् ।

But in the *Suśruta Saṃhitā* III. iii, the same view is ascribed to Kṛtabīrya .

हृदयमिति कृतवीर्यो बृहस्पतिरस्य स्थानत्वात् ।

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हिङ्गु पट्माणिकं कार्यं चारौ लवणपत्रकम् ।

विहृष्टाष्टमितैः शणैः प्रत्येकं कल्पयेत् सुधीः ॥

दन्तौ शटी पोष्करश्च विडङ्गं दाडिमं शिवा ।

चिचोऽस्त्रवेतसः शुण्ठी शणैः षोडशभिः पृथक् ॥

बीजपूररसेनैव गुटिकां कारयेद्दधः ।

घृतेन पयसा मद्यैरम्लैश्चणीदकीन वा ।

पिबेत् काङ्कायनप्रोक्तां गुटिकां गुग्गुनाशिनीम् ॥

मद्येन वातिकं गुग्गुं गोक्षीरेण च पैत्तिकं ।

मूत्रेण कफगुग्गुश्च दशमूलैस्त्रिदोषजम् ॥

उष्ट्रोदुग्धे न नारीणां रक्तगुग्गुं विनाशयेत् ।

उष्ट्रोगं गृह्णीं शूलं किमीनर्शसि नाशयेत् ॥

Sāraṅgadhara.

Kāṅkayana Guṭika.

काङ्कायनगुटिका ।

तद्वत्काङ्कायनोऽप्येकपलचयकषायान्यिचव्याप्तिविन्ने ।

इतीकप्रस्थाष्टपञ्चैकयवजमरिचार्शोऽर्थरू पथ्यजारम् ॥

4. Kāṅkāyana Vaṭaka.

अर्शसि काङ्कायनवटकः ।

पथ्या पञ्चपलान्येकमजान्या जीरकस्य च ।

पिप्पलीपिप्पलीमूलचयचिचकनागरम् ॥

पलाभिहङ्गा क्रमशो यवचारपलद्वयम् ।

भक्ष्मातकफलान्यष्टौ कन्दसहिगुणौ मतः ॥

हिगुणेन गुडैर्नैषां वटकानक्षसंमितान् ।

एकैकं भक्षयेत्प्रातस्तक्रमम् पिबेदनु ॥

वक्त्रिं संदीपयत्यायु गृह्णीपाण्डुरोगजित् ।

काङ्कायनेन शिष्येभ्यः शस्त्रचाराग्निभिर्विना ॥

कथितो वटको ह्येष गुदजानां विनाशनः ।

JĀVĀLA

Sage Jāvāla is said in the *Bramhavaivarta Purāṇa* to have written a work on medicine called *Tantra Sāraka* (*Epitome of the Science*). No such work however is known to us and he is not quoted by the later writers.

His opinion as to the true cause of living beings, is quoted in the *Rāmāyaṇa* as follows :—

“Father is the remote cause of birth; the true source of life is in the combination of the sperm and ovule.” His name appears there as Jāvāli.

वौजमात्रं पिता जन्तोः शुक्रं शोणितमेव च ।

संयुक्तस्तुमन्त्रावा पुद्गलस्यैह जन्म तत् ॥

Rāmāyaṇa, Ayodhyākāṇḍa, Ch. 108. v. 11.

Jāvāla is known to us as the author of :—

1. *Vṛhat Jāvāla Upaniṣad*. G.O.M.L. MSS. 629. 14117.
2. *Rudrākṣa Jāvāla Upaniṣad*. G.O.M.L. 770, 14422.
3. *Jāvāla Upaniṣad*. G.O.M.L. MS : no 14424.

KUMARAŚIRĀ BHARADVĀJA.

He was a different physician from Bharadvāja Rṣi who was selected by the conclave of physicians to learn the science and art of medicine from Indra. He is a disciple of Ātreya Punarvasu. He is said to have held conversation about the qualities of Vāyu in the *Caraka Saṁhitā I. xii*. He supported what Kṛṣa Sāṅkrāyayana said and explained his views :

तच्छ्रुत्वा वाक्यं कुमारशिरा भरद्वाज उवाच । एवमेतद् यथा भगवानाह ; एत
एव वातगुणा भवन्ति । स त्वेवंगुणैर्द्रव्यैरेवं प्रभावैश्च कर्माभिरभ्यास्यमानैर्वायुः प्रकोप-
मापद्यते समानगुणाभ्यासो हि धातूनां वृद्धिकारणमिति ।

As to the origin of diseases he held the view (*Caraka Saṁhitā I. xrv*) that diseases are caused by Nature and thus refuted Bhadrā Kāpy's opinion that diseases are the result of man's works in his previous births :

भरद्वाजस्तु नेत्याह कर्त्ता पूर्वं हि कर्मणः ।

दृष्टं न चाकुरुते कर्म यस्य स्यात् पुरुषः फलम् ॥

भावहेतुः स्वभावस्तु व्याधीनां पुरुषस्य च ।

खरद्रववलीणत्वं तेजोऽन्तानां यथैव हि ॥

His name again appears in the *Caraka Saṁhitā I. xxi* where he expressed his view about rasa or tastes : there are five kinds of tastes, i.e., of earth, water, fire, air and ether :—

पञ्च रसा इति कुमारशिरा भरद्वाजो भौमोदककाशे यवायव्यान्तरिकाः ।

Again in the *Caraka Saṁhitā IV. vi*, his opinion is quoted as regards the part of the foetus formed first :



The head of the foetus is formed first as it is the seat of all the senses :

शिरः पूर्वमभिवर्तते कुचाविति कुमारशिरा भरद्वाजः पश्यति सर्वेन्द्रियाणां तदधिष्ठानमिति ।

But in the *Suśruta Saṁhitā* III. iii, this view is ascribed to Śaunaka

गर्भस्य हि सम्भवतः पूर्वं शिरः सम्भवतीत्याह शौनकः शिरोमूलत्वाद्देहेन्द्रियाणां ॥

RĀJARṢI VĀMAKA

Vāmaka was the King of Kāśī or Benares. He first raised the question about the origin of diseases in a meeting of the sages. He requested the sages to answer his question.—Whether the human being and the diseases to which he is liable have originated from the same cause ?

तदनन्तरं काशिपतिर्वामको वाक्यमर्थवत् ।

व्याजहारिर्षसमितिमभिसृज्याभिवाद्य च ॥

किं नु भोः पुरुषो यज्जस्रज्जास्रस्यामयाः स्मृताः ।

Caraka Saṁhitā, I. xxv.

RĀJARṢI VĀRYOVID

Vāryovid is the name of an ancient physician mentioned in the *Caraka Saṁhitā* I. xii. He appears to support what is said by Vāḍiśa Dhāmārgava and then explains the actions of Vāyu, both in and on the human system, in its natural and deranged conditions. Then hearing the supernatural manifestations of Vāyu, Mārīci questioned the utility of this knowledge in connection with the science of medicine. Vāryovid replied: "The actions of Vāyu are mentioned here for the physicians having knowledge of the actions of Vāyu in its deranged state will try to keep it in its normal condition by medicines."

तच्छ्रुत्वा वडिशवचनमवितथसृष्टिगणवद्भुमतमुवाच वार्योविदो राजर्षिरिवमेतत्,
सर्वमनपवादं यथा भगवानाह । यानि तु खलु वायोः कुपिताकुपितस्य शरीराशरीरचरस्य
च शरीरेषु चरतः कर्माणि बहिः शरीरेभ्यो वा भवन्ति तेषामवयवान् प्रत्यक्षानुमानो-
पदेशैः साधयित्वा नमस्कृत्य वायवे यथाशक्ति प्रवक्ष्यामः ।

वायुस्तन्त्रयन्तधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां
नियन्ता प्रणेता च मनसः । सर्वेन्द्रियाणामुद्द्योगकरः । सर्वेन्द्रियार्थानाम-
भिवोढा, सर्वशरीरधातुलूहकरः, संस्थानकरः शरीरस्य, प्रवर्तकोवाचः, प्रकृतिः
स्पर्शशब्दयोः, श्रोत्रस्पर्शनयोर्मूलं, हृषीत्साहयोर्योनिः । संसोरणोऽग्नेर्दोषसंशोषणः,
क्षेप्ता बहिष्मेलानां, स्थूलानुसूतसां मेक्षा, कर्ता गर्भाकृतौनामायुषोऽनुवृत्तिप्रत्ययश्चतुः,
भवत्यकुपितः ।

प्रकुपितस्तु खलु शरीरे शरीरं नानाविधैर्विकारैरुपतपति । वलवर्धसुखायुषामुप-
वाताय मनो व्यावर्तयति, सर्वेन्द्रियाण्युपहन्ति, विनिहन्ति गर्भान् विकृतिमापादयत्यतिकालं
धारयति, भयशोकमोहदैन्यातिप्रलापान् जनयति प्राणान्शोषरुहन्ति ।

प्रकृतिभूतस्य खलस्य लोकेषु चरतः कर्माणीमानि भवन्ति । तद्यथा—धरणी-
धारणं, ज्वलनोज्वालनम्, आदित्यचन्द्रनक्षत्रग्रहगणानां सन्तानगतिविधानं, सृष्टिश्च
मेधानाम्, अपाच विसर्गः, प्रवर्तनं सूतसां, पुष्पफलानां चाभिनिर्वृत्तेन सुहृद्देन चोद्दिदाना-
स्तुतां प्रविभागः, प्रविभागो धातूनां, धातुमानसंस्थानव्यक्तिः, बीजाभिसंस्कारः,
शस्याभिवर्जनम्, अविक्रोदोपशोषणमवैकारिकविकारश्चेति ।

प्रकुपितस्य खलस्य लोकेषु चरतः कर्माणीमानि भवन्ति । तद्वया—शिखरि-
शिखरावमन्यनमुन्मथनननोकहानासुत्पीडनं सागराणांसुदत्तनं सरसां प्रतिसरणमाप-
गानासाकम्पनञ्च भूमेरवधूननमम्बुदानां नौहारनिष्ठादपांशुसिकतामस्यभेकीरगचार-
रुधिराश्लवज्जाशनिविसर्गो व्यापादनञ्च वषासूतूनां शस्यानामसङ्घातो भूतानाञ्चोपसर्गो
भावानाञ्चाभावकरणं चतुर्युगान्तकराणां मेघसूथानलानिलानां विसर्गः । स हि
भगवान् प्रभवस्याव्ययश्च भूतानां भावाभावकरः सुखामुखयोर्विधाता मृत्युर्मो नियन्ता,
प्रजापतिरदितिर्भिन्नेष्वक्षर्यो विश्वरूपः सर्व्वगः सर्व्वतन्त्राणां विधाता भावानाम् एविर्भुविष्णुः-
क्रान्ता लोकानां वायुरेव भगवानिति ।

तच्छ्रुत्वा वाय्वोविदवचो मारीचिरुवाच । यद्यप्येवमेतत् किमर्थस्यास्य वचने
विज्ञाने वा सामर्थ्यमस्ति भिषग्विद्यायां, भिषग्विद्यां वाधिकृत्येयं कथा प्रवर्त्तते ।

वाय्वोविद उवाच । भिषक् पवनमतिवलमतिपुरुषमतिशीघ्रकारिणमात्ययिक
ज्ञानुनिशस्य सहसा प्रकुपितमतिप्रयतः कथमये ऽभिसंरञ्चितुमभिधास्यति, प्राग्वैनमत्यय-
मयादिति । वायोर्यथायां स्तुतिरपि भवत्यारोग्याय वलवर्णविबुद्धये वर्चस्वित्वाय
उच्यते च । ज्ञानोपपत्तये परमायुषः प्रकर्षाय चेति ।

Again in I. xxvi, Vāryovid, the royal sage, held a
hexade of tastes, "but its component parts were different
from those of the usual hexade. They were rather related
to the sense of touch and were the following: guru
(heavy), laghu (light), śīta (cold), uṣṇa (hot), snigdha
(greasy), rukṣa (dry). The established hexade was that
taught by Ātreya," and they are sweet, sour, saline, bitter,
acrid and astringent. (Footnote to Bower MSS. p. 165).

षड्रसा इति वाय्वोविदो राजर्षिगुरुत्तुशीतोष्णस्निग्धरुक्षाः ।

In I. xxv he is also referred to as contradicting the
sage Śaralomā as regards the origin of diseases. He held
the view that human body was the seat of disease and not
the mind as put forward by Śaralomā; and that the
diseases were caused by the "rasa," and thus remotely by
water.

वाय्वोविदस् नैत्याह न ह्येकं कारणं मनः ।

नर्त्तं शरीराच्छारीरा रोगाणां मनसः स्थितिः ॥

रसजानि तु सूतानि व्यसयश्च पृथग्विधा ।

आपोहि रसवत्प्रायः रसता निर्गन्धं हि हेतवः ॥

ŚAUNAKA.

We do not know anything about the personal history of Bhadra Śaunaka. There are references to a sage Śaunaka by name. He is described to be "the son of Sunaka and grandson of Gritsa-mada. He was the author of the Brihad-devatā, an Anukramani, and other works, and he was a teacher of the Atharva-veda. His pupil was Āśwalāyana. There was a family of the name, and the works attributed to Saunaka are probably the productions of more than one person" (Dowson. *Classical Dictionary*, p. 290). Śaunaka Muni is also known to us as a Law-giver of the Hindus and as such he is quoted in the *Tithyāditatva*.

Śaunaka is the name of an ancient physician mentioned as a member of the society of sages referred to in *Caraka Saṁhitā* I. i. Again in I. xxv he appears to have refuted the argument of Hiranyākṣya as to the origin of diseases. His view was that diseases originated from the father and the mother. He said : "How is it possible for men to be born simply from the six elements in the absence of a father and a mother ? For a cow is born of a cow, horse from a mare and man from woman ; and we know also that the hereditary transmission of diseases as Meha occurs from father to son. So diseases and our body owe their origin to our parents." Here we find that the hereditary transmission of diseases was well known to the ancient sages.

तथा ब्रुवाणं कुशिकमाह तत्रेति शौनकः ।

कस्मान्मातापितृभ्यां हि विना षड्धातुजी भवेत् ॥

पुरुषः पुरुषाद्वैर्गौरमादयः प्रजायते ।

पैत्र्या मेहादयश्चोक्ता रोगास्ता एव कारयन् ॥

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His opinion is also quoted in the *Caraka Saṁhitā* IV. vi, as regards the organ first formed in the foetus: "The Large Intestine is the seat of Vāyu and so this is the part formed first":

पक्वशुद्धमिति भद्रशौनको मारुताधिष्ठानात् ।

He is called भद्रशौनकः Bhadra Śaunaka but once in *Nivandha Saṁgraha* as मदशौनकः Mada Śaunaka.

Quotations from Śaunaka.

I. In the *Nivandha Saṁgraha*.

1. तथा च मदशौनकः । Mada Śaunaka.

तद्ध्मांससंयुतो वायुस्तद्दाहेनैव शायति ।

मांसं दग्धं हि शयन्ति शिरास्त्रायुस्थिसन्निभाः ॥

Nivandha Saṁgraha, I. xii, p. 108.

2. सामान्यं लिपजन्तु भद्रशौनकः प्राहः । Bhadra Śaunaka.

सिंहासिद्धातिशुद्धास्तु निःक्राथ्य च रसैः क्रमात् ।

कल्कस्य बीजयेदंश्च चतुर्थं षष्ठ्यंशकम् ॥

Nivandha Saṁgraha, IV. xxxi, p. 1097.

II. In the *Vyākhyā Kusumā Vali*.

1. तथा च भद्रशौनकः—

अल्पाभिष्यन्दि सधूरं वल्यं संवत्सरीषितं ।

अल्पक्रे दं च दोषाणां पूराणं सर्पिरुच्यते ॥

दशवर्षस्थितं प्रायः कटुकानुरसं स्मृतम् ।

स्थितं वर्षशतं त्रिंशं कुम्भसर्पिरुदाहृतम् ॥

Vṛnda Mādhava, LXII, p. 488.

2. भद्रशौनकेनापि—

संखटभक्ताः सुमनाः सिंहपीतो दृढानलः ।

संयुद्धः परतो मासादनुवायसती नरः ॥

Ibid, LXXV, p. 558.

3. शौनकमानमाह—

खेहपाकी लसानोक्तौ चतुर्गुणविवर्धितम् ।
कल्क खेहद्रव्यं योजयामधीते शौनकः पुनः ॥
खेहं सिध्यति शुद्धात् निष्कायस्वरसैः क्रमात् ।
कल्कस्य योजयेदं चतुर्थं वष्टमष्टमम् ॥
पृथक् खेहसमं दद्यात्पञ्चप्रभृति तु द्रवम् ।
नाङ्गुलिशाहिता कल्का न खेहेऽग्नौ सशब्दता ॥
वर्णादिसंपन्नं यदा तदैवं शीघ्रमाहरेत् ।
घृतस्य फेनोपशमस्तौल्यस्य तु तदुद्भवः ॥
लेहस्य तन्तुमत्ताऽप्सु मज्जनं शरणं न च ।
पाकस्तु विविधो मन्दचिकणः खरचिकणः ॥
मन्दः कल्कसमो किट्टे चिकणो मदनीपमे ।
किञ्चिदसौदति कणं च वर्त्यमाने च पश्चिमः ॥
दग्धोऽत ऊर्ध्वं निष्कार्यः स्यादामस्वयिसादकृतः ।
सुदुर्नस्ये खरोऽभङ्गे पाने वस्तौ च चिकणः ॥

Ibid, LXXXII, p. 664.

Śaunaka's opinion is quoted by Suśruta (see p. 469). Bhadra Śaunaka is also quoted by Cakrapāṇi. In *Todarānanda*, Śaunaka is mentioned as an authority in Medicine. See *Radh*, 32.

Books :—

1. *Śaunaka Tantra*—No books of Śaunaka are mentioned in the commentaries. That he was a medical author we know from the following remarks in the *Sarvāṅga Sundarī*, V, vi.

शौनक प्रस्तुत तन्त्रादधीते एवं पठति ।

Muller's reference to a book on Poison by Sānāq the Indian may be the *Śaunaka Tantra*. It was translated by the Arabians. Dr. Ray cites some parallel passages on the Examination of Poisoned Food and Drink from Sānāq, Caraka and Suśruta (*Hist. Hindu Chemistry, Intro.*, p. xviii).

2. In the MS. G.O.M.L. No. 14440 *Jamalajanana Śānti* यमलजननशान्ति which deals with the Śānti to be performed for overcoming the evil effects supposed to arise when the mother gives birth to twins, we find the work described to be a chapter from the Śaunaka's treatise :

Beginning :

वरुणं पाशहस्तं च मकरस्थं जलाधिपं ।
यहदोषोपशान्त्यर्थं वरुणं पूजयाम्यहम् ॥
गोमहिष्यश्चनारौणां यमलौ यदि जायते ।
सिनिवाल्यां प्रसूतिश्च हयादद्वि प्रजायते ॥
* * * द्वितनाशास्त्राद्वाहनानां च सचयः ।
सम्पद्दिनाशनं कर्तुर्भवेद्राष्ट्रविनाशनम् ॥
अतस्त्वं विचार्याय पश्चाच्छान्तिं समाचरेत् ।

and :

ब्राह्मणान् भोजयेद्येव शतं च मधुसर्पिणा ।
ताम्बूलं विप्रवचनात्कुर्व्यादेव प्रपूजयेत् ॥

Colophon :

इति शौनकीये यमलजननशान्तिः ॥

3. In the MS. 14442 कृष्णचतुर्दशीजननशान्तिः *Kṛṣṇachaturdaśī jananaśāntiḥ*, we find Śaunaka asking Garga Muni about the expiation 'Śānti' to be performed when a child is born on the 14th day of dark moon कृष्णचतुर्दशीः ।

मन्दरस्थं सुखासीनं गर्गे मुनिगणावृतम् ।

नमः कृत्वा तु प्रपच्छ-शौनकी मुनिसत्तमः ॥

4. Śaunaka is said to be the author of MSS. G.O.M.L. 14479 and 3297 :

इति शौनककृते यहजननशान्तिः समाप्तः ॥

5. The *Śaunaka Samhitā* of the *Atharva Veda* is ascribed to Ṛṣi Śaunaka. He is also the author of *Vṛhaddevatā*. He is a Ṛṣi, and so seems to be a different individual from Bhadra or Mada Śaunaka.

Śaunaka seems to be a name borne by many sages in ancient days. The epithets applied to him, *e.g.*, Ṛṣi, Bhadra and Mada or Madra refer to different authors. Mada is possibly a corruption of Madra which may allude to Śaunaka of Madra country (Madras). In this way, the different views as regards the formation and development of the foetal members, ascribed to Śaunaka in the *Caraka* and *Śuśruta Saṁhitās* may be explained. But Madra may again be a corrupted reading of 'Bhadra,' for in Sanskrit language the letters न and म may easily be mistaken by the copyists.

KANĀDA

Kanāda, the famous sage who propounded the Vaiśeṣiki system of philosophy, is said to have written a treatise on *Pulse* consisting of 63 stanzas. It is known as *Naḍī Vijnāna*. He is said to have written a more comprehensive work the *Kanāda Saṁhitā*—a treatise on pathology and medicine, of which the chapter on pulse—the *Naḍī Vijnāna* only is extant. It forms the first chapter and is also called *Paribhāṣā* (see L. 570). The pulse is treated as an index to disease and its indications may imply approaching death (see L. 2295). The Vaidyas rely principally on pulse and they diagnose diseases by the character of the pulse.

MSS. L. 570; 2295.

The book has been printed with *Naḍī Prakāśa* of Śaṅkara Sena by Nandalal Vidyāratnā Kavirañjana, Calcutta, 1887.

Begins :

नमः शिवाय ।

यद्वक्तव्यं पञ्चसंख्या गतेभ्यो

वेदा जाता ऋग्यजुः साम वेदाः ।

आयुर्वेदाचार्यवेदाश्च तस्मिन्

शास्त्रां शस्यौ श्रीकणादस्य भक्तिः ॥

End :

रक्तं वसति सूक्ष्मत्वं स्वस्थानस्य विमोक्षणं ॥

सौमित्रं गतिकौटिल्यं सर्व्वासां दुष्टलक्षणं ॥

इति मङ्गलमुनि कणादविरचितं नाडीप्रकाशं समाप्तं ॥

In MSS., L. 570 :

Begins :

अव्यक्तातुक्तलेशोक्त सन्दिग्धार्थं प्रकाशिकाः ।

परिभाषाः प्रवक्ष्यन्ते दीपिभूता सुनिश्चिताः ।

End :

इत्युक्तं नाड़ीकाज्ञानं निदानं कथ्यतेऽधुना ।

Colophon :

इति श्लोकशादि संहितायां प्रथमं नाड़ीप्रकरणं ।

In MSS. L. 2295, we find an index of *Kanāda Sāṃhitā* :—

प्रथमे नाड़ीकाज्ञानं—द्वितीये रोगनिर्णयः ।

तृतीये च कषायौषधतुर्थे पारदादिकां ।

पञ्चमे तु महाविद्यारसजारणसारणं ॥

End :

दिनेकं जीवितं तस्य द्वितीयं मरणं भ्रुवं ।

इति नाड़ीपरीक्षा—

Colophon :

इति कणादसंहितायां नाड़ीपरी= प्रश्नरूपं ।

It is followed by a chapter on the tongue, but it not complete.

“ But little is known of the reputed author of the Vaiśeṣhika system beyond his bearing the name of Kanāda. which native authorities derive from *kanā*, minute, and *āda*, eating, and sometimes change into *Kanābhuj* or *Kanābhaksha*, *bhuj* and *bhaksha* being synonyms of *āda*. These Sūtras, like the Nyāya Sūtras, have been commented by a triple set of commentaries, and popularised in several elementary treatises. The text, with the commentary of Sankar Misra, edited in Calcutta in 1861, by Jayanārāyaṇa Turka Panchānana, is the best edition for those who read Sanskrit; and even those who do not will find some portion translated by the late Dr. Ballantyne. Amongst the later works on the same subject, the most important is the Bhāṣā-Paricheḍa (Trans. of Bhāṣā-Paricheḍa, Intro. xxiv), to which we have already referred. The author is Viśwanātha Panchānaṇa Bhaṭṭa, son of Vidyāniveśa Bhaṭṭa. This is accompanied by a commentary,

entitled "Siddhānta-Muktāvalī" ("The Pearl-Wreath of Truth"). Viswanātha is known also by a commentary on the Nyāya-Sūtras. Pandits believe him to have lived about two hundred years ago. His Bhāṣā-Parichcheda is a text book in the present schools of Bengal. There is no Pandit of any repute who does not know it well, and many know the whole of it by heart. It is written in metre, although making no attempt to possess the merits of poetical composition. The Commentary by which he accompanies this work, called Siddhānta-Muktāvalī, "The Pearl-Wreath of Truth" is altogether different. It is written to support the views of the author and his school in controversy, and enters into discussion, and uses 'the whole armoury of the sometimes very abstruse technical language of the Nyaya.' (Manning's *Ancient and Mediæval India*, Vol. I, p. 186-7.)

Kaṇāda distributes the contents of the universe under 6 categories or padarthas, to which the later writers of this school adds a seventh. These padarthas are Substance (Dravya), Quality (Guṇa), Action or motion (karman), Generality or community (Samanya), Atomic individuality or difference (Viśeṣa), co-inherence or intimate relation (Samavāya) and seventh non-existence (Abhāva). Roer pronounces the *Doctrine of Atoms* (Anuvāda) as elaborated by Kaṇāda to be vastly superior to that of Democritus because in the former "atoms are considered in their real motion as units of matter without any extent; and secondly, because the theory of atoms forms only a subordinate part of Hindu research."

Nāḍivighṇāna Editions:

1. Bombay Edition: It contains explanatory notes in Hindi.
2. By Devendranath Sen, Calcutta.



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3. By Gangadhar Kavirāja, Calcutta : It contains exhaustive explanatory notes and quotations from Suśruta, Gautama, Vasiṣṭha and other authors.

Translations : The *Science of Sphygmica* or Sage Kanāda on Pulse : An English translation with Sanskrit passages, By Kavirāj Russick Lall Gupta. It is not a reliable work. The text is *Nādi-Prakāśa* of Śankara Sen and the English translation is copied from Wise's *Hindu Medicine*.

MAITREYA.

He is mentioned in the *Caraka Samhitā I. x.* as holding a conversation with Ātreya as to the efficacy of medicines in the cure of diseases. His contention is that men often die, even when treated by qualified physicians with good medicines; and that often they become cured of serious diseases even when they do not get skilful physicians and efficacious drugs.

Ātreya in reply said: "Diseases are either curable or incurable. Of course for the incurable diseases, medicines may be thought useless, but for the curable diseases, they are highly useful. A man may be cured of his diseases sometimes without medicines, but surely if medicines are used, they help him in getting out of the disease. A man who falls down on the ground may rise by his own exertion, but any help rendered by a friend saves him a great deal of trouble, and the man rises easily; so do medicines act as helpers, and thus they are really useful. He classifies diseases as साध्य *sādhya* or diseases amenable to treatment; याव्य *Jāpya* or diseases which cannot be cured but in which the life may be prolonged by judicious medication and असाध्य *Asādhya* or incurable diseases in which medicines are useless.

चतुष्पादं षोडशकलं भेषजमिति भिषकी भाषन्ते । यदुक्तं पूर्वाध्याये षोडशगुणमिति तद्वेषजम् । युक्तियुक्तमलमारोग्यायेति भगवान् पुनर्व्यसुरावेद्यः । नेति नैवेद्यः । किं कारणं दृश्यन्ते ज्ञातुराः केचिदुपकरणवन्तश्च परिचारकसम्पन्नास्त्वामन्तश्च कुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानास्तथा युक्ताश्चापरे विद्यमानास्तस्माद्भेषजमकिञ्चित्करं भवति ।

तद्वयथा—शर्भे सरसि च प्रसिक्तमल्पमुदकम् । नद्यां खन्दमानायां पांशुधानि पांशुमुष्टिप्रकीर्णं इति । तथा परे दृश्यन्ते अनुपकरणाद्यापरिचारकाद्यानाम्नवन्तश्च कुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः । तथा युक्ता विद्यमानाश्चापरे । यतश्च

प्रतिकुर्वन् सिध्यति प्रतिकुर्वन् सिध्यते ; अप्रतिकुर्वन् कुतिध्यति अप्रतिकुर्वन् सिध्यते
ततश्चिन्त्यते भेषजमभेषजेनाविशिष्टमिति ।

मैत्रेय मिथ्या चिन्तित इत्यादिभ्यः । किं कारणं ? ये चातुराः षोडशगुणसमुदितेनानेन
भेषजेनोपपद्यमाना इत्युक्तं तदनुपपन्नम् । न हि भेषजसाध्यानां व्याधीनां भेषजमकरणं
भवति । ये पुनरातुराकेवलाङ्घ्रिजादृते समुत्तिष्ठन्ते, न तेषां सम्पूर्णभेषजोपपादनाय
समुत्थानं विशिष्टास्ति । यथा हि पतितं पुष्टं समर्थमुत्थानायोत्पद्यन् पुरुषो
वलमस्योपादध्यात् । स च क्षिप्रतरमपरिक्षिष्ट एवोत्तिष्ठेत् । तद्वत् सम्पूर्णं भेषजो-
पलम्भादातुराः । ये चातुराः केवलाङ्घ्रिजादपि सिध्यन्ते, न च सर्वे एव ते भेषजोपपन्नाः
समुत्तिष्ठेरन्, न हि सर्वे व्याधयो भवन्तुपायसाध्याः । न चोपाय साध्यानां व्याधीनाम-
नुपायेन सिद्धिरस्ति, न चासाध्यानां व्याधीनां भेषजसमुदायोऽस्ति, न ह्यलं ज्ञानवान्
भिषक् समुपमातुरासुत्थापयितुम् । परौचाकारिणो हि कुशला भवन्ति । यथा हि
योगज्ञोऽभ्यासनिष्ठश्चासौ धनुरदायेषुमपास्यन् नाति विप्रकृष्टेनातिकायेनापवाधो
भवति, सम्पादयति चेष्टकार्यम् ; तथा भिषग् स्वगुणसम्पन्न उपकरणवान् बौद्ध
कस्मीरन्धमाणः साध्यरोगमनपवाधः सम्पादयत्येवातुरमारोग्येण न तस्मान्न भेषजमभेष-
जेनाविशिष्टं भवति ।

SĀKUNTEYA AND SĀKUNEYA.

Do the two names, Śākunteya and Śākuneya refer to the same individual? Śākuneya is the name of a sage who was present in the conclave of physicians assembled to learn the science of medicine.

श्रीनकः शाकुनेयस्य मेदेयो मेमतायनिः ।

Caraka Saṁhitā, I. i.

But in the *Caraka Saṁhitā* I. xvi, Śākunteya is referred to in the discourse on taste or *rasa*. He was a Brahmana by caste. He says that tastes are of two kinds, corrective and calmativ :—

द्वौ रसाविति शाकुन्तेयो ब्राह्मणश्च दनीयश्चोपशमनीयश्चेति ।

Caraka Saṁhitā, I. xvi.

PAILA.

He is mentioned in the *Brahmavaivarta Purāṇa* to have been the author of a treatise on *Nidāna* or *Pathology*. He is said to be one of the six disciples of Vedavyāsa whose name is mentioned in *Caraka Saṃhitā I. i*, as Vādarāyaṇa. Of the six disciples, we find the names of Ātreya, Āsvarathy, Paila, connected with the science of medicine.

Paila is said to be “a learned man who was appointed in ancient days to collect the hymns of the *Rig-veda*. He arranged it in two parts, and must have been a coadjutor of Veda Vyāsa” (Dowson, p. 226).



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KARATHA.

Karatha is mentioned in the *Brahma vaivarta Purāṇa* as the author of a medical work called *Sarvadhara Tantra* (see Vol. I, p. 7).

Reference :

Oxf. Cat. 226.



JĀJALI.

He is also mentioned in the *Brahma vaivarta Purāṇa* as the author of a medical work called *Vedāṅga-sāra* (*Epitome of the Auxiliary Branches of the Vedas*).

He is said to be "a Brahman mentioned in the *Mahābhārata* as having by asceticism acquired a supernatural power of locomotion, of which he was so proud that he deemed himself perfect in virtue and superior to all men. A voice from the sky told him that he was inferior to *Tulādhāra*, a *Vaiśya* and a trader. He went to this *Tulādhāra* and learnt wisdom from him." (Dowson—*Classical Dictionary of Hindu Mythology*, p. 130).

Reference :

Oxf. Cat. 226.



CHAPTER XIII

KING NALA.

Nala was the King of Niṣadha. He was handsome in appearance, heroic, pious, and a lover of sports. His special gift was his knowledge of horsemanship which he possessed to an extraordinary degree. He married princess Damayanti, the exquisitely beautiful daughter of Bhīma, King of Vidarbha. In a svayambara ceremony she chose Nala as her lord in preference to gods,—Agni, Indra, Varuṇa and Yama, who blessed the pair for their mutual love. They lived for a time in happiness and had a son and a daughter, Indrasena and Indrasenā by name. Kali, a malevolent god, resolved to ruin Nala, and instigated his brother Puṣkara to a game of dice in which Nala lost his kingdom. Nala with Damayanti left his city, suffered much for want of food and went to the forest. Some birds flew away with his only garment. He requested his wife to go to her father but she refused to leave him alone in the forest. Bereft of his senses, he forsook Damayanti alone in her sleep, leaving her to the protection of the gods and to her womanly honour. For three years she suffered great distress and at length she obtained the protection and company of the Princess of Chedi, whence she was brought to her own people. Nala wandering on his way in the forest saved the serpent king Karkoṭaka from forest-fire. The serpent bit him. His form was changed and he could not be now recognised. According to the advice of the snake, Nala went to R̥tuparṇa, king of Ayodhyā, and offered his services as charioteer and an accomplished cook under the name of Vāhuka. Damayanti sent out Brahmins to trace her long lost husband.

She sent information to R̥tuparna that Damayanti will once more hold svayamvara; but as the ceremony would take place the day after at sunrise, Nala, acting as his charioteer passed the distance of 500 miles from Ayodhyā to Kuṇḍina in a single day. On the way the king and his charioteer taught each other the secret of the highest skill in dicing and horsemanship respectively. Kali now left his body. The King of Oudh kept his silence as he did not hear anything about the svayamvara. Damayanti examined Vāhuka through her maid and was satisfied of his identity by the flavour of a dish prepared by him. Nala then regained his true form, and was received in royal audience by Bhīma. Nala made his way to his own kingdom, played again with Puṣkara and recovered his throne. He excused his brother and sent him to his state with presents. He brought back his queen and their children and reigned in peace for a long time. The story of Nala and Damayanti is an episode of the Mahābhārata. It has been translated into Latin by Bopp and into English verse by Dean Milman.

His works :—

I. “नलपाकशास्त्रम् Nalapākaśāstra, attributed to king Nala, who is said in the well-known story (from the Ma. Bh.) to have been skilled in the *Sūpaśāstra*, etc.

(10, 119) Gr. II. 30. first 2 II. broken; c. 1700.

Begins :

ekaikaṇaishadhaḥ prāpya kadācit kalinā vrataḥ |
rituparnasya nagariṁ rājānam idam abravīt ||

N. maddeṇaṁ saṁparityajya bāhakaḥkhyo ha mārutaḥ |

.....vāhane rājan nāsti matsamaḥ ||

arthajñāneshu caivāhaṁ drashtavyo vai puṇyeshu ca |

annasaṁskāram api ca jñāne (mi) piṇṇasā ca ||

bhaxyakho...tathālehyam co'si tyam peyam prayog ataḥ |

bhedam rasānām shannām ca cūddhasaṁkarabhedataḥ ||

About 420 gr.



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The king begs for instruction, frightened by the long list of calamities *Nala* mentions as the result of not knowing the properties of articles of diet, and the result is four *prakaraṇa*. This MS. professes to be complete; I have, however, seen (at Madras) a much larger and different work on this subject, also attributed to *Nala*. The receipts here are some of them very curious, and, as red pepper is not mentioned, the book must have been written before the arrival of the Portuguese. Now there is not a single dish made without it."

Burnell, Tanjore Cat, p. 73.

NAKULA AND SAHADEVA.

Nakula and Sahadeva were the twin sons of Mādri, a sister of the king of Madra, and second wife of Pāṇdu, but mythologically they were the sons of Aśvins, or more especially of Nāsatya and Dasra respectively. They were the fourth and the youngest of the Pāṇdu princes. "Nakula was taught the art of training and managing horses by Drona, and when he entered the services of the king Virata he was master of the horse. He had a son name Niramrita by his wife Karenu-māti, a princess of Chedi." Sahadeva learned the Science of Astronomy from Drona, and "he was also well acquainted with the management of cattle." He had a son named Suhotra by his wife Vijayā.

That both Nakula and Sahadeva were proficient in the art of curing diseases, we learn from the Mahābhārata, Ādiparva :—

"Diseases are cured by reciting the names of Nakula and Sahadeva."

In the Birāt Parva, Ch. III, Nakula declares himself well-versed in the science of management and treatment of horses; and Sahadeva speaks of his scientific knowledge about the cows. *See also* Ch. XI and XII.

युधिष्ठिर उवाच ॥—

किं त्वं नकुल कुर्वाणस्तत्र तात चरिष्यसि ।

कर्म तत त्वं समाचक्ष्य राज्यं तस्य महीपतेः ।

सुकुमारस्य शूरस्य दर्शनीयः सुखोचितः ।

नकुल उवाच ॥—

अश्ववन्धो भविष्यामि विराट्पतेरहं ।

सर्वथाज्ञानसम्पन्नः कुशलः परिरचये ।

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यन्त्रिको नाम नान्नाऽहं कर्त्तव्यं सुप्रियं मम ।

कुशलोऽस्मात्प्रशिक्षायां तथैवाश्चिकित्सने ।

प्रियाश्च सततं मेऽन्नाः कुरुराज यथा तव ।

ये मामामन्त्रयिष्यन्ति विराटनगरे जनाः ।

तेभ्य एवं प्रवक्ष्यामि विहरिष्याम्यहं यथा ।

पाण्डवेन ह्यहं तात अश्वेष्वधिकृतः पुरा ।

विराटनगरे च्छन्नश्चरिष्यामि महीपते ।

युधिष्ठिर उवाच ॥

सहदेव क ' तस्य समीपे विहरिष्यसि ।

किं वा त्वं कर्म कुर्वाणः प्रच्छन्नो विहरिष्यसि ।

सहदेव उवाच ॥

गोसङ्क्राता भविष्यामि विराटस्य महीपतेः ।

प्रतिषेद्धा च दोग्धा च सङ्क्रान्ते कुशलो गवां ।

तन्निपाल इति ख्यातो नान्नाऽहं विदितस्तथ ।

निपुनश्च चरिष्यामि व्येतु ते मानसो ज्वरः ।

अहं हि सततं गोषु भवता प्रहृतः पुरा ।

तच्च मे कौशलं सर्व्वमबुबुद्धं विशास्यते ।

लक्षणचरितं चापि गवां यस्यापि सङ्कलं ।

तत्सर्व्वं मे सुविदितमन्यथापि महीपते ।

वृषभानपि जानामि राजन् पूजितलक्षणान् ।

येषां सूक्ष्मपन्नाय अपि वत्सरा प्रसूयते ।

सोऽहमेवं चरिष्यामि प्रीतिरत्न हि मे सदा ।

न च मां वेत्स्यते कश्चित्पथिष्ये च पार्थिवं ।

इति श्रीमहाभारते विराटपर्वणि विराटप्रवेशपर्वणि युधिष्ठिरादिमन्त्रिणे तृतीयोऽध्यायः ॥

सहदेव उवाच ॥

पञ्चाणां पाण्डुपुत्राणां न्येष्टो भ्राता युधिष्ठिरः ।

तस्याष्टशतसाहस्रा गवां वर्गाः शतं शतं ।

अपरे दशसाहस्रा हिक्तावन्तस्तथा परे ।

तेषां गोसङ्क्रातासं वै तन्निपालेति मां विदुः ।

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भूतं भव्यं भविष्यच्च यच्च संख्यागतं गवां ।
न मेऽस्त्राविदितं किञ्चित् समन्ताद्दृश्योजनं ।
गुणाः सुविदिता ह्यासन्मम तस्य महात्मनः ।
आसीच्च स मया तुष्टः कुरुराजो युधिष्ठिरः ।
चिप्रञ्च गावो बहुला भवन्ति न तासु रोगो भवतीह कश्चन ।
येषां सूक्ष्ममुपग्राह्य अपि वन्ध्यां प्रसूयते ।

इति श्रीमहाभारते विराटपर्वणि पाण्डवप्रवेशपर्वणि दशमोऽध्यायः ।

नकुल उवाच ॥

पद्मानां पाण्डुपुत्राणां जिह्वा भाता युधिष्ठिरः ।
तेनाहमत्रैषु पूरा नियुक्तः शत्रुवर्षणः ।
अश्वानां प्रकृतिं वेत्ति विनयश्चापि सर्वशः ।
दुष्टानां प्रतिपत्तिञ्च कृत्स्नञ्चैव चिकित्सितं ।
न कातरं स्यान्मम जातु वाहनं न मेऽस्ति दुष्टा वड्ढवाः कुतो हयाः ।
जनन्तु मामाह स चापि पाण्डुो युधिष्ठिरो यत्थिकमेव नामतः ॥

इति श्रीमहाभारते विराटपर्वणि पाण्डवप्रवेशपर्वणि नकुलप्रवेशे द्वादशोऽध्यायः ॥

अश्वैर्विनीतैर्जवनैस्तच्च तत्र समागतैः ।
तौषयामास राजानं नकुलो वृषसत्तमं ।
तच्चै प्रदेयं प्रायच्छत् प्रीतो राजा धनं बहु ।
विनीतान् वृषभान् दृष्ट्वा सहदेवस्य चाभितः ।
धनं ददौ बहुविधं विराटः पुरुषर्षभः ।

इति श्रीमहाभारते विराटपर्वणि समयपालनपर्वणि जोमूतवधे त्रयोदशोऽध्यायः ।

In Gaya, the Kṛṣṇadvāraka Temple was constructed by Damodar Lal Dhokri about a hundred years ago. On a wall of the temple is a stone slab with an inscription composed by Sahadeva, a veterinary surgeon.

Books ascribed to Nakula and Sahadeva:

1. *Vaidyaka Sarvasva*—by Nakula. It is mentioned in the *Brahmavaivarta Purāṇa*. It is not available now.

2. *Vyādhi-Sindhu-Vimardana*: or “Cure of the Ocean of Diseases”—by Sahadeva. It is also referred to in the *Brahmavaivarta Purāṇa* and is not available.



3. *Aśvacikitsita*: "Treatment of the Diseases of the Horse": This work is ascribed to Nakula and is still extant. The book is also called *Śālihotra*. The book has been edited by Umesh Chandra Gupta Kaviratna and printed in the *Bibliotheca Indica*, with the *Aśva-vaidyaka* of Jayadatta Suri in 1887.

MSS. :—

L. 1846 (*Śālihotra*).

L. 1648.

C. P. P. 43.

Bik. MS. 1899.

I. O. : 2764 (1661 A. D.).

Begins :

येन ज्ञानवता हिमालयतश्चायासु विक्रीडितम् ।
यः स्नातो हिमपुष्पवात शिशिरे गङ्गाजले पावने ॥
रेमे यस्य तुरङ्गयूथजनितैर्नानाविधैर्द्वेषितैः ।
पायादः स तुरङ्गघोषतनयः श्रीशालिहोत्र मुनिः ॥
जयति च पारुष्वनाथो धर्मसनाथो युधिष्ठिरोत्पतिः ।
भीमार्जुनसहदेवातदनुच ये वाजिशस्त्र तत्त्वज्ञः ॥
हृष्टा सम्यङ्मनकुलः शास्त्रं कृत्स्नं च शालिहोत्रवैद्यम् ।
ब्रूते शास्त्रार्थमन्यच्छास्त्रं कृत्वा समासीन ॥
प्रश्नो जातिवर्णमावर्त्तदन्ता
लक्षं वेगा वाहनं धातुरस्त्रम् ।
कालो नस्य पिष्टमाजं कषाद्यं
शस्त्रां चेष्टां वाजिनामस्र वल्ये ॥

End :

अश्वस्थाङ्गे प्रलिपेद्धरिद्रया वरिष्ठया मङ्गल्या त्त ।
सुपवित्रान् दोषत्रैर्विभूषयेदलङ्कारैः ॥

इति श्रीनकुलकृतोऽश्वचिकित्सितोऽश्वशालाविधिराष्टादशोऽध्यायः ॥



for, by the use of this ambrosial oil, women are predisposed to conception. It cures the eighty nervous diseases, and also those due to *derangement of* the blood or the bile (309) or the phlegm or all the humours concurrently. By its use as an errhine or a liniment the eyes become as sharp as those of an eagle. (310) It keeps off calamities, averts ill fortune, and promotes prosperity.

By the use of this oil the Maharshi Chyavana regained (311) his youth, and was delivered from decrepitude and disease; and the blessed Maharshi Mārkaṇḍeya, who was desirous of a long life, (312a) obtained his desire by the regular use of this oil.

Bower! *MS.*, pp. 106-7.

This formula is a phenomenally long one, consisting of no less than eighty-three ingredients, actually named, besides others not named, but permitted (*footnote*, p. 106). The famous *Antidotum Mithridatium*, or *Galene*, or *Theriaca* which consisted of seventy five ingredients, found a place in all the editions of the London *Pharmacopœia* from 1618 to 1746. Strangely the Egyptian antidote was handed down to us under the name of *Ambrosia* or *Amṛta*.

His works :

1. *Mārkaṇḍeya Purāṇa* : "That *Purāṇa* in which, commencing with the story of the birds that were acquainted with right and wrong, everything is narrated fully by Mārkaṇḍeya as it was explained by holy sages in reply to the question of the Muni, is called Mārkaṇḍeya, containing 9,000 verses." Its leading feature is narrative, and it presents an uninterrupted succession of legends." The legend of Harihara and Devimahātmya occur in it. In the *Mahābhārata* Mārkaṇḍeya extolled the charity and devotion



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of Śivi, son of Uśīnara, in the story of the pigeon, to protect whom the king gave up his body to the falcon to eat. This Purāṇa has been published in the *Bibliotheca Indica*, and translated by the Rev. Professor K. M. Banerjee.

2. *Nāḍīparīkṣā* or "Examination of Pulse." It is ascribed to Mārkaṇḍeya. "It is deposited in some private libraries at Ahmedabad, Bombay. The copy is not available" (Ghosh). Mārkaṇḍeya is quoted as an authority on Pulse in the *Nāḍīśāstra Saṁgraha*, a large MS in G.O.M.L. The last sloka gives the names of 8 sages : Kāśyapa, Kauśika, Vyāsa, Vasiṣṭha, Kumbhasambhava, Parāśara, Bharadvāja and Mārkaṇḍeya from whose works this Saṁgraha was completed.

ĀSVALĀYANA

He was the celebrated author of *Śrauta Sūtra* and *Gṛhya Sūtra*, and other works on ritual. He is known as the founder of a Śākhā of *R̥gveda*. Śākhā is a different recension of the text taught by particular schools and teachers and traditionally handed down to posterity. The *Sūtras* have been published by Stenzler, and also in the *Bibliotheca Indica*.

He was a pupil of Śaunaka Muni. His name appears in the list of sages who were desirous to learn Āyurveda as narrated in the *Caraka Saṁhitā* I. i.

Lassen supposes Āsvalāyana to have lived about 350 B.C.



SĀNDILYA

He was a descendant of Saṇḍila and the progenitor of the Sāṇḍilya family of Brahmans. He was the author of *Bhakti Sūtra* and expounder of the cult of Bhakti or Faith as a religious doctrine. He is said to have written on Law and on Bhāgavat heresy which is opposed to pure Vedantic doctrine of Śaṅkara and regards the individual spirit as at any time distinct from the Supreme Spirit, though it is ultimately absorbed into the latter. The bhakti doctrine makes faith and not works or knowledge the condition of salvation. He seems to be a celebrated writer of antiquity. He was connected with the *Chāndogya Upaniṣada* where he says that the conditioned individual spirit is identical with Brahma :

“Having all actions, having all desires, having all odours, having all tastes, pervading over all this, without speech, without confusion;—this my self within the heart, is that *Brahma*. I shall attain It, on departing from this world. Verily, one who has this faith, has no uncertainties. Thus said Sāṇḍilya,—yea Sāṇḍilya.”—*Chāndogya Upaniṣada*, Chapter III. xiv. Gangānath Jha's Trans.

He is the author of the *Sāṇḍilya Sūtra* and a treatise on law. The *Sāṇḍilya Sūtras* or Aphorisms have been published in the *Bibliotheca Indica*. Cowell has shown in the Preface to the work that the extant *Sāṇḍilya Sūtras* are modern. (The *Aphorisms of Sāṇḍilya*, Trans. by E. B. Cowell, 1878.)



SAÑKHYA—KAPILA

Kapila is the reputed founder of the Sāṅkhya system of philosophy. Vitatha was his father (*Harivamśa*). He is sometimes identified with Viṣṇu, sometimes with Sun and also with Agni. He destroyed the hundred thousand sons of King Sagara with a glance from his fiery eyes (*Rāmāyaṇa*). The legend of Kapila is as follow :

Bāhu was King of Ayodhyā. He was defeated by the Haihayas and took refuge in a forest with his wives. Sagara was his son. Sagara's mother was given a poison by one of his step-mothers to prevent her delivery, and her pregnancy lasted for seven years. Bāhu died. Sagara was born and recovered his paternal throne. He became a paramount sovereign as soon as he obtained Āgneyāstra or fire-weapon from Aubhra. He had two wives : Sumati, the daughter of Kaśyapa, and Keśini, the daughter of the king of Vidarbha. Keśini bore him a son, Asamañja, and Sumati became the mother of sixty thousand sons. Asamañja was a cruel prince and was abandoned by his father. Sagara celebrated the Aśvamedha ceremony or the Sacrifice of a Horse as an emblem of his suzerainty. The horse was being protected by his sons,—but somehow the animal was carried to Pātāla, where the sage Kapila was absorbed in meditation. His sons dug their way to Pātāla, found the horse and considering Kapila to be a thief, insulted him. He once stared at them in anger and the sixty thousand sons were reduced to ashes. Amśumat, son of Asamañja, discovered their remains and appeased the wrath of Kapila. The sage granted that Bhagiratha, the grandson of Amśumat, would bring down the river Ganges from heaven. The sacred water would wash away their

ashes and thus rendered sinless, the sons would ascend to heaven.

Colebrooke says : “A different philosophical system, partly heterodox, partly conformable to the established Hindu creed, is Sāṅkhya; of which also, as of the preceding, there are two schools; one usually known by that name, the other commonly termed Yoga.” Kapila’s system is usually known as the Sāṅkhya. The name was due to the analytical nature of the system. The Yoga system is attributed to Patañjala. The eldest of all systematic philosophies is the dualistic Sāṅkhya. A theistic form of the atheistic Sāṅkhya is called Purāṇic Sāṅkhya, and Patañjali’s system of Yoga with its offshoot, the Pañcārātra cult, is thoroughly theistic. The doctrine of Buddha is said to resemble Sāṅkhyan philosophy, but the Sāṅkhyan spirit has, as pointed out by Muller and Oldenberg, nothing corresponding to it in Buddha’s system.

“The Sāṅkhya-Sūtras in their existing forms are decidedly later than all these (systems). In reality they are a spurious composition of the 15th century at the earliest and were unknown not only to Śaṅkara and Vāchaspati but also to Madhava, the author of Sarva-darsana Sangraha. It is not clear, therefore, what Sāṅkhya work Badarāyana had in his mind when he repudiated that doctrine.”

“The Sāṅkhya system was really taught by Kapila to Āsuri. Āsuri taught it to Panchaśikha who is most probably the author of the original Sāṅkhya-Sūtra. The work of Panchaśikha named Shashtitantra has been admirably abridged by Īśvara Krishna in his 70 āryās..... Īśvara Krishna as annotated by Vāchaspati is the ultimate authority on the Sāṅkhya.” (Rāmāvatār Śarmā, Sree-gopal Basu Mallik Fellowship Lectures, 1907-1908, p. 9).

The name of Kapila occurs in the list of sages, given in the *Caraka Saṁhitā*, who wanted to learn medical



science. His name also occurs in the list of sages who are described to be proficient in the science of the healing art in the *Devīpurāṇa*.

The Sāṅkhya system of philosophy as founded by Kapila is atheistical and derives its name from its numeral or discriminative tendencies.

Translation.—Alberuni translated Kapila's work in Arabic. It has been translated in European languages and also into Indian vernaculars. Dr. Ballantyne translated a part of the aphorisms of Kapila in the *Bibliotheca Indica* and in Trubner's Oriental series. (*Sāṅkhya Aphorisms* of Kapila, edited and annotated by Ballantyne, 1885.)



DEVALA

Devala is a Vedic Ṛṣi to whom some hymns are ascribed. He was the son of Asita Muni and became in after life Aṣṭāvakra by the curse of Rambhā. There are several sages of this name ; one was the author of a law book, another was an astronomer and a third, the grandfather of Pānini, the famous grammarian.

Devala was present in the meeting of the sages as narrated in the *Caraka Saṁhitā*.



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DHAUMYA

He is the younger brother of Devala. In the Mahābhārata he is mentioned as the family priest of the Pāṇḍavas, whom he advised to live in disguise in the court of Virāt for one year. Dhaumya is known as the author of a work on law. There are several others of the same name.

The name of Dhaumya occurs in the list of sages who met at the hermitage of Ātreya in his Himalayan retreat as mentioned in the *Caraka Saṁhitā*.



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KAUNDIṆYA

Kaundinya is known to us as an ancient sage and grammarian. He offended Śiva, but was saved from the god's wrath by Vishnu; he was hence called Vishnu-Gupta 'saved by Vishnu.' In some editions of *Caraka Saṁhitā* the name is spelt as Kaundilya, but we know of no sage who bore that name. In the edition of Kavirāja Jogindranath Sen, who has tried to collate the text and get the most suitable readings, we find the name of the sage as Kaundinya and we accept this reading.



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ĀSMARATHYA

He was one of the six disciples of Vādarāyaṇa. Āsmarathya was one of the sages who were present at the conclave of physicians mentioned in the *Caraka Saṃhitā* I. i. Āsmarathya was one of the interpreters of the important Upaniṣadic texts. Ātreya is another name in the same field of study. His name also appears as Āśvarathya in some editions of the text of the *Caraka Saṃhitā*.



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ŚARKĀRAKṢA

We know nothing of Sarkārakṣa except that he had a son Jāna by name. Jāna Śārkarākṣa is mentioned in the *Chāndogya Upaniṣad*, Ch. V, Khanda XI, p. 67. He was one of the sages who was present in the congress of R̥sis as narrated in the *Caraka Saṁhitā*, I. i.



VĀRKṢĪ

Nothing is known of Vārksī as a Muni. In the *Mahābhārata* mention is made of Vārksī who was a daughter of a sage. She was a virtuous woman, and wife of ten husbands.

Kaikeseya, Lokākṣa, Paiṅgi, Vaijavāpi, Maimatāyani, Abhijit, and other sages are similarly mentioned to have been present at the meeting, referred to in the *Caraka Saṁhita*, but we know nothing about them.

KĀTYĀYANA

A celebrated author of Ancient India. He wrote his *Vārttikas* or supplementary rules and annotations to complete and correct Pāṇini's grammar and is known as *Varttika-kāra* or 'annotator.' He is considered to be identical with Vararuci. He is said to be an incarnation of Puṣpadanta, a demi-god (*Kathāsaritsāgara*). He is also the author of a *Dharma śāstra*, a *Śrauta-sūtra* and *Yajurveda Pratiśākhya*.

The age of Kātyāyana has been variously estimated by scholars. Max Muller places him in the second half of the 4th century; Goldstuecker in the first half of the 2nd century, and Weber, 25 B. C.

GĀLAVA

Gālava was a pupil of Viśvāmitra whom, as related in the *Mahābhārata*, he repeatedly requested to name what presents would satisfy him. His master was annoyed and demanded 800 white horses, each one of which must have one black ear. Gālava went to Garuḍa who took him to Yayāti Rājā who could not satisfy his demand. The king gave to the sage his daughter Mādhavī. Gālava gave her in marriage to Haryāśva, king of Ayodhyā, Divodāsa, king of Kāśī and Uśīnara, king of Bhoja in succession. On the birth of a son to each, they each gave him 200 horses of that peculiar description. Mādhavī still remained a virgin and was presented with the horses to Viśvāmitra who had a son by her Aṣṭaka by name. Aṣṭaka became the owner of the horses and Mādhavī went to her father. Viśvāmitra and Gālava retired to the forest. Rēika first obtained those horses from Varuṇa (*Mahābhārata*).

In the *Harivaṃśa*, Gālava was the son of Viśvāmitra who offered him for sale, having him bound with a cord. Prince Satyavrata gave him liberty.

Pānini mentions Gālava an old grammarian. A teacher of White Yajurveda was also named Gālava.

For the legend of Gālava, and the birth Dhanvantari see pp. 312-15.

VĀIKHĀNASA AND VĀLAKHILYA MUNIS

The Vāikhilyas are mental sons of Brahmā. They are "pigmy sages no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun." So described by the Viṣṇu Purāṇa, which says that they were brought forth by Samanti (humility), wife of Kratu, and were 60,000 in number. They are able to fly swifter than birds. The Ṛig-veda says that they sprang from the hairs of Prajapati (Brahmā). They are the guards of the chariot of the sun. They are also called Kharwas. Wilson says they are not improbably connected with the character of Daumling, Thaumlin, Tamlane, Tom-a-lyn or Tom Thumb." (Dowson, *Classical Mythology*, p. 333.)

The term Vāikhilyas is also applied to eleven apocryphal hymns interpolated in the Ṛgveda.

In the *Vṛhat Rāmāyaṇa*, *Citrakutamāhātmya*, Ch. I, the Vāikhilya Munis are mentioned with Agniveśa and other sages :

विधिना निर्दिष्टा पूर्व्वं वेदी परमपावनी ।

अग्निवेश्यादिमुनयो बालाखिल्यादयः स्थिताः ॥

The Vaikhānasa Munis are those sages who adopt Vānaprastha or forest life, the third stage in the life of a Brāhman. They and the Vāikhilya Munis by the regular use of Brāhma-rasāyanavaleha ब्राह्मरसायनावलेह became long-lived. The formula occurs in *Gada Nigraha*, Vol. I, pp. 161-63 :—

पञ्चानां पञ्चमूलानां मगान्दशपत्नीनितान् ।

इरीतकीसहजं च त्रिगुणामलकं नवम् ॥

विदारिणी वृद्धीं प्रष्टिपर्णी निदिग्धिकाम् ।
 विद्यादिदारिगन्धाद्यं श्रद्धाप्रचमं गणम् ॥
 बिल्लोऽग्निमन्यः स्थोनाकः काश्मर्यः पाटलिस्तथा ।
 पुनर्नवा सूर्पपर्णी बला चैरण्ड एव च ॥
 जीवकर्षभकौ वीरा जीवन्तो सशतावरी ।
 शरैश्चुर्दभंकासानां शालीनां मूलमेव च ॥
 एतेषां पञ्चमूलानां पञ्चानामुपकल्पयेत् ।
 भागान्वयीक्तान् तत्सर्वं साध्यं दशगुणेऽम्बसि ॥
 दशभागावशेषं तु पूतं तद्गृह्येद्रसम् ।
 हरीतकस्य ताः सर्वाः सर्वाण्यमलकानि च ॥
 तानि सर्वाण्यनस्थोनि फलान्यापोष्य कूर्चकैः ।
 विनीय तन्निर्मितुं चूर्णानौमानि दापयेत् ॥
 मण्डकपर्ण्याः पिप्पल्याः शङ्खुपर्ण्याः प्रवस्य च ।
 मुस्तानां सविडङ्गानां चन्दनागुरुणोस्तथा ॥
 मधुकस्य हरिद्राया वचायाः कनकस्य च ।
 भागान् पञ्चपलान्कृत्वा सूक्ष्मैलायास्तचस्तथा ॥
 सितोपलासहस्रं च चूर्णितं तुलयाधिकम् ।
 तैलं स्याद्वाटकं तव तथा चीणि च सर्पिषः ।
 साध्यं तान्मये पात्रे तत्सर्वं सृष्टुनाऽग्निना ।
 ज्ञात्वा लेह्यमदग्धं च शीतं चौद्रेण संसृजेत् ॥
 चौद्रेप्रमाणं स्नेहार्धं तत्सर्वं घृतभाजने ।
 तिष्ठेत्संमूर्च्छितं तस्य मावां काले प्रयोजयेत् ॥
 या नोपकन्यादाहारमेवं माता तु सा रम्यत
 षष्टिकः पयसा चात्र जीर्णं भोजनमिष्यते ॥
वैखानसा वालिखिल्यास्तथा चान्ये तपोधनाः ।
 रसायनमिदं प्राश्य बभूवुरमितायुषः ॥
 मुक्ता जीर्णं वपुश्चाग्रमवापुसरुणं ययः ।
 वीततन्द्रा-क्लम-श्वासा निरातङ्गाः समाहिताः ॥
 मेधास्त्वितिवलोपेताश्चिरकालं तपोधनाः ।
 ब्राह्मं तपो ब्रह्मचर्यं वैश्यात्यन्तनिष्ठया ॥



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आयुष्कामः प्रयुञ्जानो ब्राह्मन् हीदं रसायनम् ।

दीर्घमायुर्बलं चायम् कामाक्ष्ये छान्दोग्यमुते ॥

Gada Nigraha, Vol. I, pp. 165-6.

KAPIṢṬHALA.

Kapiṣṭhala is the name of a sage who was present at the meeting of the Rṣis as narrated in the *Caraka Saṁhitā* I. i. In some editions of the book the name occurs as Kapiñjala, and sometimes as Kapidhvaja. But in Sen's edition (1920) we find Kapiṣṭhala which seems to be the correct reading. His disciples were Kapiṣṭhalas. "The adherents of the *Yajurveda* split up into several schools, which gradually spread over other parts of India, the Kāṭhas, with their sub-division Kapiṣṭhalas, being in the time of the Greeks, located in the Panjab, and later in Kashmir also. The Kāṭhas are now to be found in Kashmir only, while the Kapiṣṭhalas have entirely disappeared. Of the *Kapiṣṭhala-Kāṭha Saṁhitā* only somewhat corrupt fragments have hitherto come to light and it is very doubtful whether sufficient manuscript material will ever be discovered to render an edition of this text possible."—Macdonnel : *History of Sanskrit Literature*, pp. 173-74.

BHĀRGABHA.

The descendants of the sage Bhṛgu are known as the Bhārgabhas. The Bhārgabha is said to have been present in the meeting of the sages as narrated in the *Caraka Saṁhitā*. Now, who is this Bhārgabha? The prominent figures in the race of Bhṛgu are Cyavana, Śaunaka, Jamadagni and Paraśu-Rāma. But the term Bhārgabha is applied specially to Jāmadagna Paraśu-Rām. He was a Brāhmaṇa. The sage Jamadagni was his father, and Renukā, daughter of the royal race of the Kuśikas was his mother. He is regarded as the sixth *Avatāra* of Viṣṇu by the Hindus. His exploits have been described before in p. 297. His wrath against the Kṣātriyas was checked by his defeat in his battle with Bhīṣma, the famous warrior of the Kuru race. Bhīṣma and Karṇa learnt the science of archery from him. He cursed Karṇa for concealment of the story of his birth. After the extirpation of the regal race he gave the earth to Kaśyapa and returned to the Mahendra mountain where Arjuna visited him and received instruction in the use of arms (*Mahābhārata*). In the *Rāmāyaṇa* he is said to have suffered defeat in the hands of Rāma, when Paraśu-Rāma obstructed his way to Oudh after his marriage with Sītā, and he lost his celestial seat as a consequence. Jāmadagna was a disciple of Śiva who gave him the invincible Paraśu or axe as his weapon. He is said to have brought Brāhmans into Malabar.

Bhārgava was versed in the science of medicine. He is described to have learned the science in the *Caraka Saṁhitā*, and he is quoted as an authority in the *Hastī-Āyurveda* by Pālakāpya.



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HISTORY OF INDIAN MEDICINE.—containing notices, biographical and bibliographical, of the Ayurvedic physicians and their works on Medicine, from the earliest ages to the present times, by Dr. Girindra Nath Mukerjee, Vishagacharya, B.A., M.D., F.A.S.B., with a foreword by Sir Asutosh Mookerjee, Kt., C.S.I., M.A., D.L., D.Sc., Ph.D., F.R.A.S., F.A.S.B., Vice Chancellor, Calcutta University;—Griffiths Prize Essay for 1911, Vol. I. Published by the University of Calcutta, 1923. Price Rs. 6/ only.

This book is perhaps the most notable contribution recently made to the literature of Indian Medicine. We have perused the work with the greatest interest. It is a pleasure to us to draw the attention of the scholars to this interesting publication of the Calcutta University. Dr. Mukerjee is already familiar to our readers for his original contributions in our Journal. Sir Asutosh Mookerjee in his Foreword says:—"I have stated enough to establish the importance of the work undertaken by Dr. Girindra Nath Mookerjee. In 1909 the University awarded him the Griffiths Memorial Prize for the encouragement of advanced study in Science and Letters, on his valuable thesis dealing with the Surgical Instruments of the Hindus. This work has already been published in two volumes and its merits have been widely recognised. In 1911 the University again awarded the Griffiths Prize to Dr. Mukerjee for his exhaustive thesis entitled 'Notices, Biographical and Bibliographical, of the Indian Physicians and their works on Medicine.' This was followed in 1923 by a thesis on the 'Science of Medicine in the Atharva Veda' which participated in the award for that year. The materials thus collected are of immense value and will occupy several volumes. The financial difficulties of the University have led to an unfortunate delay in the publication of the work and it is a matter for congratulation that the first volume will now be in the hands of scholars." It is a pity that financial difficulties even now stand in the way of such important publications !

The history of medical science in general attracted less attention both in India and Europe than the subject deserves. History of Indian medicine has been little noticed by English writers. The author has justly blamed his own countrymen for this neglect. It is undoubtedly gratifying, however, to see that more and more Indian doctors are taking an active interest in the historical study of Ayurveda. But



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there is no doubt that history of medical science is a neglected subject, and it should form, as Dr. Mukerjee says, one of the subjects in the curriculum of studies for all medical students. As far back as 1891 there was, set by Dr. K. Mcleod A.M., M.D., a question in the M.D. examination of the Calcutta University: "Give a brief sketch of the art of Surgery as known to the Ancient Hindus." But such questions to test the knowledge of students in comparative medicine in the higher examinations find no place in the question papers now-a-days.

No brief analysis of the book could give an adequate idea of the disinterested scholarship displayed by the author, but a short resume of its contents will show that Dr. Mukerjee is the most painstaking and well-informed contributor to the historical study of the Ayurvedic medicine. In the Introduction we find a store of suggestive information. After a brief survey of contributions made by scholars, the author points out the importance of the historical study of Indian medicine. The recent University Commission recommended that a Chair for the study of history of medicine should be established in our University. But we are sorry to say that so far no steps have been taken to give effect to this recommendation. The neglect of this study is attributed to the fact that Oriental scholars are generally ignorant of medical science and that all medical men have scarcely any knowledge of the Sanskrit language. The study of the subject in England and the Continent has been discussed and the importance of wider knowledge in Science and Letters for medical practitioners has been pointed out. The usefulness of the subject has been described under various heads; as a method of popularising scientific medicine, as a branch of professional education, as a study of the evolution of medical science, as a help to scholars engaged in research work in some departments of medicine, as a study in its relations with intellectual movements at different periods, viz., anthropology, philosophy, alchemy and astrology, and as a useful pastime or a side-line for the busy practitioners. Next we find reference to some obsolete customs, e.g., *Visa-kanya* or the poison-girl, *Suka-Dosa* (fortunately, for the world these practices are no more heard of) and Temple sleep. The use of the immovable apparatus for fracture, massage, hypnotism and exercise as therapeutic agents have been shown to be in use long ago in India. The most important of all the advantages is the study of indigenous drugs which are always available in a fresh condition at a price which the poor can afford to pay, and we recommend the Table of Substitutes for imported B. P. medicines to all physicians who practise in India. Next he deals with Identification of diseases; Leprosy, Small-pox and Vaccination, and Syphilis. He has



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identified *Visuchika* with Asiatic Cholera as known to us, and has shown that the description of *Alasuka* in the Sanskrit books suggests a striking resemblance to the description of Cholera Sicca as given by modern authorities in medicine. The various ways of popularising historical study have been discussed: and as methods, museums, exhibitions, libraries, pictures, and drawings are suggested.

The volume of Dr. Mukerjee under review does not profess to be a complete history of Indian medicine. The text proper consists of Notices, Biographical and Bibliographical, of the Ayurvedic Physicians and their Works on Medicine. And as deities are said to be the propounders of the healing art, the notices of the Gods have been culled from the Vedas and the Puranas. It traces the origin and development of Indian medicine from the most ancient times and naturally the gods and goddesses, seers and sages, who elaborated the science find a place here. For the first time in this book Dr. Mukerjee has collected the information in a systematic form. No work professing to cover the whole field of medical bibliography of Ayurveda has hitherto appeared in any language. As an index of Sanskrit medical works, the book would prove invaluable to scholars for the identification of recently discovered Mss. for which a regular search is recommended by the author. We conclude with the remark, quoted by Dr. Mukerjee, from the celebrated Adams: "If the wisdom of antiquity be entitled to high reverence in any case, it surely is so in medicine, founded as this art especially is on general observation and experience." *The Journal of Ayurveda*. December, 1924, pp. 229-31.

History of Indian Medicine.—By Dr. Girindra Nath Mukherji, B.A., M. D.

The importance of scientific research for development of Indian progress in all directions is admitted by all, and the historical study of Indian medical science is a welcome sign of the growing interest exhibited by the profession in the domain of Indian medicine. The substance of matter contained in the volume under review was the thesis for the Griffith Prize for 1911; it was highly commended, and the University has published it as the first volume of the History of Indian Medicine. The Calcutta University is to be congratulated on the notable result achieved.

Dr. Mukerjee is already well-known to us as a keen and devoted investigator of ancient Medicine, and he has enriched its literature by contributions which cover a wide field. It is difficult to over-estimate the importance of the work which has been accomplished and is still in progress. The valuable bibliography is eloquent of the erudition

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and labour of the author. But the task undertaken by him was undoubtedly a very difficult one. The history of development of the science of Ayurveda is a fascinating study to all of us, but it is an undertaking which few would care to attempt. It would have been easier task if the author confined himself to definite periods of Indian history. To trace the development from the pre-historic Vedic times to the modern ages is a Herculean task, which will take many years to publish.

In the long introduction to this attractive work, Dr. Mukerjee has discussed about the identity of some diseases, e.g., visucika with cholera, upadamsa with syphilis. History of Vaccination and inoculation is a highly interesting study. The complaint of Dr. Mukerjee, "There is not a single chair of the history of medicine, in the Indian Universities, nay I am sorry to say, even in the English Universities. Far from learning the history of Indian medicine the Graduates of the Calcutta Medical College scarcely know any history of the system that they practise" is true, and though the Saddle Commission recommended a chair of medicine, the recommendation has no chance of assuming any shape in the near future. Dr. Mukerjee has considered the various ways of making the study of history of medicine popular among medical practitioners in India, and we draw the attention of the profession to them.

Of its value as a work of reference it is indeed superfluous to speak. The author says "as an index of the Sanskrit medical works it would be valuable to scholars in identifying the recently discovered Mss. of Indian medicine in different parts of the country." The author has dealt comprehensively with the Hindu deities, sages and seers who are described to be contributors to the science of medicine. The book is attractively written. We hope that all educated men who are interested in the history of medicine will welcome the comprehensive biographical and bibliographical studies of ancient physicians of India. We are sorry to read the concluding lines of late Sir Ashutosh Mukerjee in his Foreword: "The financial difficulties of the University have led to an unfortunate delay in the publication of the work and it is a matter for congratulation that the first volume will now be in the hands of the scholars" *The Indian Medical Record*, Vol. XLV, Feb. 1925, pp. 51-2.